THE

NORTH-WEST COAST OF AMERICA

BEING

RESULTS OF RECENT ETHNOLOGICAL RESEARCHES

FROM THE COLLECTIONS OF THE

ROYAL MUSEUMS AT BERLIN

PUBLISHED BY THE

DIRECTORS OF THE ETHNOLOGICAL DEPARTMENT

TRANSLATED FROM THE GERMAN

LONDON

ASHER & COMPANY, PUBLISHERS

BEDFORD STREET, COVENT GARDEN

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(1882)

THE explanations of the following plates have been prepared by the assistants in the Ethnological Department, partly by Herr E. Krause, and partly by Dr. Grünwedel. The technical excellence of the workmanship is in a great degree owing to Dr. Reiss, who kindly placed his practised eye and the experience acquired in the publication of the splendid illustrated work by himself and Herr Stübel, at the service of the present undertaking.

The articles illustrated here belong to the first collection forwarded by our agents, which reached Berlin at the beginning of the year (January 3, 1882), and brought with them all the surprise of new discoveries in these unique productions of the north-west coast, which, it is true, had already indicated their ethnical character by sporadic representatives in museums, but now stood forth with all the impressiveness of reality, as hundreds and thousands of objects came to be arranged in long series, for a comprehensive comparison, such as is rarely furnished for ethnological study, even from tribes of easy access and long known. In all, six shipments have arrived, and more are still promised from the northern region, in which our indefatigable collector is still busy. At their exposition in the new Ethnological Museum, the aggregate of results obtained will give a basis and point the direction to future methodical researches; while in the preceding pages I have confined myself chiefly to retrospective notices of facts already mentioned in literature.

B.

THE Museum was fortunate in securing the services of a collector so well qualified as Herr Jacobsen, who had the advantage of special preparation in his long association with Herr Carl Hagenbeck, Hamburg, for whom he had made many collections for purposes connected with business.

The importance of the results thus far obtained, in an exceedingly brief time, may be inferred from the fact that the collections already received have enriched the Museum by over a thousand specimens from a field entirely new; and still larger acquisitions are in prospect. The present publication may therefore be regarded as the forerunner of a series to be systematically continued.

To repeat here words used on a former occasion: "The furtherance given to ethnology by such collections, is in itself the best thanks to those who thus enlarge the domain of knowledge; and when — as we trust they soon will be — they are placed on exhibition in the new Museum in such a manner as to display their full importance, the names of those to whom their acquisition is due will forever be remembered in the history of ethnology."

And this is but simple justice.

When need is greatest, help is often nighest, the proverb says; and for this one at least of the many ethnological problems pressing for solution, the needed help was found.

In the course of various conferences among persons having a common interest in the subject, by means of the intervention of Herr Le Coq, former Treasurer of the African Society, the friendly services of Herr Hecker were secured; and shortly thereafter, Herr F. Richter, banker, assisted in the formation of a committee, which, with himself as chairman, has now taken in hand the conduct of the undertaking in the direction proposed, and in conformity with the views expressed.

Work while it is day! should be preached in all the streets and at all the doors of the Ethnological City in the Republic of Learning; for night is drawing near for the study of primitive races; is shrouding them in darkness, with all the treasures that would shed any light upon their history, and will soon bury them in the blackness of oblivion. Let there then be no delay in the fulfilment of a duty which we cannot, if we would, leave to our successors, as it must be performed now or not at all.

Just now, when there has been a sudden day-break in the region of Ethnology, the awakened eye sees, beside the brilliant promise of a future Science of Mankind, the yawning of an abyss that engulfs the just germinating seeds and drags them down amid the loud and increased tumult of international intercourse, and eradicates from the face of Mother Earth those races in the stage of infancy which can offer no resistance.

Years ago, in the quicker pulsation of the current of the time, there was a fore-feeling that the natural sciences were about to receive an accession of strength that would enable them to pass from the region of

psychophysics into the domain of intelligence. And when, in the fulness of time, the matured bud opened and unfolded itself to splendid flower, in the late investigations of anthropology and ethnology, the technical helps to meet the practical necessities had not advanced *pari passu*, and neither were the museums ready, nor were there at hand the means to procure from all quarters the necessary collections.

We may here repeat words used in an address delivered at Berlin, in April, 1882, before the Anthropological Society:*

"In a work published on my return from my last voyage (1880), I gave an account of a visit to Oregon, and of my observations there. These, I confess, have since left me no rest from the anxious desire to know what is the condition of the bordering tribes further to the north. The little — far too little — that we know of them goes to show that, as from the earliest times they have provoked curiosity, so now they should fix our most attentive observation; and so much the more distressing is it to me to see the space which they should fill in our ethnological collections left a mere blank. What has been found here and there in American museums only makes more pitiable by contrast the poverty of those of Europe; and the sporadic specimens met with here and there are rather from the outlying circumference of the region than from its proper heart. One cause of this lay in the difficulty of access; but this, on the other hand, held out the hope of better protection from premature injury.

"But in this age of steamboats and telegraphs nothing can be counted on with certainty, and after the cession of Russian America to the 'go-ahead Yankees,' it was easy to foresee that these lands would not long remain undisturbed in their ancient seclusion. The result was what might have been expected. We hear that crowds of tourists are swarming into the country, buying up the last relics of the natives to scatter and traffic as *curios*, when they should be stored in museums as stones wherewith to build up the future science. As in other lands, the natives, at the moment of their contact with civilization, seem struck with a fatal blight, and rapidly melt away — in regard to their psychical peculiarities, at all events; and already the native manufactures, fashioned to suit this new market, begin to lose their original character, which seems to be decomposed by the influence of new ideas and new purposes. All the latest reports are to the same effect; and of the same tenor are the answers elicited by correspondence with the most trustworthy authorities on the spot. Here, therefore, in the next few years, will be decided the question of being or not being for the scientific existence of a portion of the human family whose area of territory embraces about nine thousand square [German] miles, or, in a more extended application, about thirty thousand.

"Such catastrophes may make no impression upon those who dwell at a distance and are unfamiliar with ethnological studies; but at a later time, when the irremediable loss is realized in all its magnitude, it will be seen to have a tragic character that cannot be exaggerated. In truth, for one who thoroughly conceives what such a loss is, words are too weak to express the feelings aroused by the perception of this imminent peril with the consciousness of absolute impotence to avert it."

* V. *Zeitschrift für Ethnologie*, vol. xiv., page 283.

TO express the ethnical relations of the races on the north-west coast of America—those who may be distinguished as belonging to a stock of peculiar characteristics, dwelling between the coast-range and the sea, from Innuit in the north to Oregon, and reaching down to California—few words will suffice, for this reason, if for no other, that many words cannot be used, if we keep strictly to our slender supply of facts, and refuse to wander into the regions of speculation. Before any one can venture to indulge in conjectures here, a sure foundation should first be laid, in conformity with inductive principles, and upon proper materials, such as are offered in the present collection, the first of its kind in the Museum, and unhappily, as seems but too probable, the last—secured, indeed, at the very last moment before a guaranty of its genuine origin was no longer possible.

From an ethnological point of view, the region illustrated is one of the most important on the globe; lying where two continents approach each other, at Behring's Strait, while a third, represented by a group of islands, interposes between; and the peculiar physiognomy which on this coast has a sort of intermediate character—on the one side showing a tinge of the Polynesian, and on the other with branches bearing similarity to the Nahualt nomads—has often attracted the attention of observers, who have never failed to regret that, for the satisfactory solution of the problems which appear to be complicated here, there seems to be a greater lack of data than anywhere else.

Since the cession of the Russian possessions to the United States, it is true that our information has been considerably increased; but at the same time, as unavoidably follows the sudden injection of a new and energetic activity, the disintegration of former conditions has made rapid strides; and of these former conditions we can gather but little of a connected character concerning the local and typical peculiarities of social life, on account of the small number of observers between the end of the last century and the middle of this.

To raise an individual above the social level here, as in Nagar, in Assam, in Kunama,[1] etc., wealth[2] is the only means; or as with the Orang Kayan of the Malays (as is shown by the gift-festivals,[3] or Potlach, which are not given merely to assist work for the common good), to preserve an enduring memory; and the natural connection of the acquisition of property with trade[4] causes the trader, as a man of approved skill, to be sought out by strangers as an intermediary with his own countrymen, which may lead to a permanent title of honor, at first conferred out of politeness or flattery merely, as in the case of the "kings" of Guinea. As the experience needful for the successful conduct of such negotiations grows with years, a certain superiority comes to be accorded to the old men, as, in this respect, the stronger—whereas, in earlier times, they were thrust aside because physically the weaker—and in Cook's day the old men in Nootka were the chiefs (Acweek), analogous to the senates of Gerontes, common to all the five continents.

Now when the duration of rule has acquired a reasonable permanence, the son of the chief comes to be looked upon as his natural successor, either because he may be supposed to have derived from his father's instructions a portion of his wisdom, or because of the inheritance from his predecessor of certain mysteries,[5] like those among the Haidah, called the *Alikwa* (a jewsharp, etc.), if indeed the father does not in his life,[6] like the king of Tahiti, abdicate in his son's favor. When this succession has grown to be an established custom, it becomes easy to suppose that in this higher and mightier person there resides some higher[7] power; as is seen in his claim to be provided with all things necessary to his subsistence, or to be assisted to procure them; in his regulation of the weather, his "medicine" for their crops, as the Aula-manna of Kunama; or, among hunting races, in his conjurations to draw together the game, ceremonies of a like kind at their fishing,[8] etc.

In this way the threads of mysterious relations begin to be spun between the people and their priest-chief, as their intermediary with the supernatural world, until the whole is involved in a glamour of mystery.

The greater the power in the hands of the chief, the more urgent is the desire of the people that he shall use his control over their weal or woe, only for their benefit; from which cause they expect that he will not shun those acts of self-denial and other austerities[9] which are necessary as expiations of the people's offences, but will consent to sacrifice his personal comfort to their good.

But with the increase of the discomfort,[10] or even danger attendant on such a position, as in the case of the African rain-makers, there arises a struggle to be freed from all religious obligations; and the conflict between temporal and spiritual power may be followed through its phases, modified by local relations, in the history of Japan or Tonga, of Cochin China or Meroe, by the Chibcha, and in many other places.

In the ceremonies attending the dream of puberty among the Indians, the consecration of the Ritschi in India, and of the Atua in Nukahiva, and other similar occasions, solitude is an important factor; and that the accompanying fasting[11] (as the "grass-eating" at Millbank Sound and at Babylon) leads from physical to psychical disturbance is evident from the fact that on the return[11a] of the neo-

phytes the symptoms which have accompanied the pangs of hunger are sometimes manifested in attacks of biting,[12] as in the chief of the Bellabello and neighboring tribes, leading at times to an invasion of terror, as at the outbreak of the Idem Efck or other great fetishes from the African forests.

This isolation from profane society brings the solitary into sympathetic relation with the supernatural powers; and to propitiate these it is chiefly undertaken at critical seasons, as those of sowing and planting, the spawning-time of fishes (in Columbia, their ascent of the rivers), the time when the reindeer run loose in the tundras, or the buffaloes set out on their marches over the prairies; and the temporary incarceration of the rain-maker in his hut (as at Kunama after the Kowa-feast) may become permanent, as with the king of the Sabæans and others.

The solitary, wandering over mountains and deserts, sees himself daily attended by a single constant companion, the sun; and with the inference, not unnatural in cold lands, that all vivification springs from the solar rays[13] (as the Aleuts by their "light-drinking"[14] try to avail themselves of their beneficent operation in their own persons), it becomes an important object with the priest-prince to impregnate himself with solar influences, which, on his return, he allows to stream forth among his people; for which reason the mask worn on this occasion by the chief of the Haidah is provided with a cover. And when, as the feeling of gratitude is awakened, the sinfulness of any offence[15] against the yearly benefactor is felt, a reverential awe grows up toward his representative,[16] when the relations between them, which, occurring in unapproachable solitude, are readily believed to be marvellous, come to be looked on as a kind of consanguinity; and so the descendants of the chief become a venerated class, as in the case of a Suryavansa;[17] after which temples[18] and other ceremonies of a priestly cultus[19] soon follow.

At a very early period certain animals, from their observation of nature and intimations given in prodigies and signs, came to be looked on as messengers from the natural powers, as the bird of Atua at the Polynesian sacrifice; and through the association of ideas animals bear an important part in the myths of creation, as creatures superior to man, as in Birmah and Peru, and also in the north-west of America, where, by the elevation of the personal guardian divinity to a genealogical patron-god, the sacred animal reappears as a totem,[20] as in the Australian Kobong, among the Bechuanas and others.

Dawson, in his *Report on the Queen Charlotte Islands* (Montreal, 1880), names as totems, the eagle, wolf, crow, black bear, and fin-whale (the two last united) as Koot, Koo-ji, Kit-si-nako, and Sha-nu-cha among the Haidah.[21] The members of the different totems are pretty equally distributed in each tribe. No one can marry, in his or her own totem, whether within or without their own tribe or nation. The children follow the totem of the mother, save in some very exceptional cases, when a child newly born may be given to the father's sister to suckle. This is done to strengthen the totem of the father. The preference given to the bear[22] leads, with the Ainos and Goldi, to his sacrifice at the bear-festivals.

If the Chiliath of the Thlinkiths have dealings with the Kunama of the Tinneh, on the other side of the dividing coast-range, equality of the race-cognizance is provided for in intermarriages (*connubium*); and such relationships must continue later in cases where political unions are formed; as for example in the Iroquois confederation, where the same totems ran through the five nations of which it was composed; and similarly in Australia and elsewhere. The Samoiedes contract no marriages with the Ostiaks where the family names are the same, according to Castren; so that here we find a national bond of union in process of formation between races ethnologically or anthropologically sundered.

While, in exogenous marriages, marriage within the totem is forbidden (in Yucatan similarity of name is a bar), even among the Haidah cross-alliances are allowed. For the practical[23] advantages which hence arise, as in the international establishment of the guest-right, the religious bond[24] gives a solemn sanction; and the personal guardian-divinity, whose installation is sought in the "puberty-vision" of the Indians, when personality passes over into a patriarchate, becomes the guardian of the tribe.

The Indian, seeking the vision of his life in solitude, with fastings and other austerities carried on to the extremity of exhaustion[25] until it appears to him, if he feels any prophetic inspiration[26] within himself, is led to seek and to obtain further revelations;[27] and these not for his own behoof alone, but for that of the whole community of which he is a member: to gain power over the weather;[28] to make it favorable for agriculture or fishing;[29] to counteract the malignant operations of the makers of sickness;[30] to make the hunting successful; or even as soul-catcher or soul-mender to give help in the other world. The mysterious guilds thus founded, sometimes in rivalry, sometimes a younger guild driving out an older,[31] in their occult rites[34] ordained with minute regulations[32] to meet the caprice of the deities,[33] are led by their sacrificial offerings to something like sacramental meals.[35] In the rituals of initiation,[36] amid the various trials which are always present—at the puberty-feasts among the negroes as well as the Alfures and Australians—occurs sometimes the peril of a descent—a dying,[37] in order by this symbolic rite to attain the character of a Dvya or one born again; and amid the noise of the rattle[38] which keeps off the demons, like the sistrum of Isis or humming toy of the Australians, to awaken anew into life; for which reason this instrument of the priests appears among the most various emblems in symbolic ornament.

To become a prophet, the individual must have been carried off by a bear and vomited up by a whale;[39] and the priestly authority was attained by an amulet of an otter's tongue[40] torn from the sacred animal, to give the needful powers of speech. On the rattles of the Haidah these beliefs are depicted.

When, as always happens, in that religion which the poet tells us was first devised by fear, the hostile and evil element grows prominent, there (in British Columbia) a higher conception of deity, like the Njankopong and Mawu of Guinea, begins to arise and take on more of a celestial character; and nature begins to be vivified with its principle of life, as in Quawteaht, etc.; either conceived singly as the superior power, or in contest with its opposite. Thus the Nootka hold that the good and the evil principle contend in Quautz and Matlox.[41]

A just anger also may lead to the infliction of punishment;[42] and hence comes the ceremony of propitiation of the gods,[44] in which the priests[43] also have their rights and duties. The tribes of the interior figure their deity in his wrath, as a raging lord of storm and tempest, like the Huracan or Orkan of the Antilles; the Athabascans personify him as a gigantic bird whose eyes flash lightning, and the rush of whose wings is the roar of the thunder. On Shetland the tempest is exorcised as an eagle, because the storm-giant Thiassi appeared in the form of that bird.[45]

On the coast, to the impressive sight of the sea is added that of the monsters which disport in it; and if, as in the Frithiofs-

Saga, the whale appears as a deity that arouses the tempest, naturally[46] an opposite[47] arises to him; and, as with the Phaya Nak and other dragon-serpents, the bird fights with the sea-monster, and this monster, associated with the perils which threaten mariners, easily assumes a hostile character,[48] compared with the messenger of the gods who comes sweeping down from celestial heights (as at the sacrifice to the Atua in Tahiti); while the rainbow[49] formed in the air and standing on the water leads to other imaginations.

In the rivers the beaver[50] could not fail to attract attention, among the tribes of the West, by the Rocky Mountains, while he figures more extensively in the creation-myths of these to the East.

The Indians of British Columbia usually give to their conception of the Creator the accompaniment of wings (v. Hazlitt), and with the personification of the deity as a bird[51] the combat with the monsters of the deep is beheld in the storm.[52] When the mountain-giant, seeking food, flies about in his dress of feathers, darkening the sky (the cloud) and making the thunder by the flapping of his pinions, he receives from the sea-fish the thunderbolt with which to smite the whale, according to the Haidah.

When the creation, raised (or, as in Hawaii, hatched out[53]) from the abyss, has received its finishing-touches from the hand of an architect-demiurge, such as Visvacarma, or the oldest Fire-gods, like Vulcan or Pthah, then man is formed, in Mexico by Quetzalcoatl, elsewhere by Prometheus, etc. Man was created by the superior deity, as a mere mass of flesh (in British Columbia in an imperfect state),[54] but a second divinity finishes him (v. Dunn), as the Maui and Tiki in Polynesia, or as among the Quiches and others. The reign of the beasts[56] now soon comes to an end, though not without the preservation of certain memorials in strange figures of the former world.[55] This animal rule is supposed, as in Birmah and Peru, to have preceded that of man; and so runs the tradition of the Aht, that when two strange mariners came to the coast, the beasts fled to their houses, leaving the souls of the men behind.

With the creation of man, and the distinction of the sexes,[57] commandments and prohibitions came into existence, as well as many ordinances tending to the establishment of social order.

When (in Konjag tradition) by the forbidden "grass-eating" of the sister, light had come into being, and she had separated herself from her brother on account of their nakedness, they met again, on the stairway of heaven, and propagated children of which only the youngest lived by virtue of a song learned from Shljam Schoa.

The earliest Indians, on account of their badness, were changed, in the legend of the Mackah, into beasts and plants, by the two Hoho Eap Bess, "men who change things," or the brothers of the sun and moon.

While darkness still prevailed, the jealous brother, who kept his wife in a chest, received information from the Kun-Bird and cast into the sea the nephew whom his sister had just brought forth. Upon which the dolphin showed to the weeping mother a stone, which she swallowed and gave birth to Jeshl,[58] who, armed with his mother's bow and arrow, killed the crane or Kutz-ghatusl (who flies in a dress of feathers, and strikes the clouds with his beak) and the duck, so as to be able to swim and fly for his mother, after which he was cast into the sea by his uncle, in whose house the chest was opened, sank to the bottom, but, coming up with the tide in his crane-skin, flew up to the sky and hung there by his beak until his mother had escaped.

As the chief, who kept the sun, moon, and stars in his chest, watched his daughter closely, even to scrutinizing everything she ate and drank, Jeshl changed himself to a bit of grass and stuck to her drinking-vessel until she had swallowed him; whereupon he made his appearance as a grandson, and received from his grandfather the chest out of which, when opened, the stars flew up to the sky, then one to keep the moon in, while the third, which he was forbidden to open, he carried off in the shape of a raven, in order to fasten the sun to the sky. As Jeshl was flying in the dark, he heard voices below him, and asked if they wanted light. The unbelievers thought that he was deceiving them with his promise, when suddenly the sun burst out in its splendor, whereupon they ran to mountains, forests, and water, and were changed from men to animals. Such is the Thlinkith myth (v. Holmberg).

When Jeshl was born, the earth was standing in its place; but Kanukh, the Thlinkiths say, existed "from the time the liver came out below," and as by taking off his hat he could spread a mist abroad, he was recognized as the mightier power.

When Jeshl brought fire from the island in the sea, burning his beak in doing so, the sparks fell, the Thlinkiths say, on the stone and wood which they use for fire-making. From the island of Kanukh he brought fresh water in his beak (letting drops fall by the way), taken from the stone-fountain Khanukh-hin. Jeshl, by stirring up strife between the gull and the gannet, got possession of the fish Ssakh.

According to the Atnaans, the world was created by the raven,[59] who stole the elements, one after the other (v. Wrangell). Yale, or the raven, the creator, was blackened by the smoke in the house of Can-nook, according to the Clingat legend.

When Kitkh-oughin-si (the first man) had slain the children of his sister, she received from a youth who appeared to her at the sea-side, certain stones, which she swallowed and brought forth a son, Etkh, who raised a flood to destroy his uncle, and in the process flew around until he was weary, and fell upon a stone and hurt himself. At the invitation of a beaver[60] which appeared on the beach, he seated himself on the back of the latter, and was borne to a shore where he found his mother united with her brother, and received the power to create the Kolosches (v. Lütke), thus becoming the ancestor of the Sitka-Khun (or those who are under the protection of the raven).

The survivor of the flood,[61] by the counsel of Yale, the raven, produced men by throwing stones behind his back (British Columbia and Guiana), like the progenitors of the λαος. When Chethl, at the flood, departed from his sister Ah-gish-an-akhou, "woman under the world," on their ascent of Mount Edgecumbe, as he flew off toward the south-west in the feather-dress of a gigantic bird, he cried to her, "You will see me no more, but as long as I live you shall hear my voice" (v. Dall). So Ayar-cachi in Peru, where Con (like Can-nuk) appears as the oldest of gods.

At the beginning of the flood, according to the Thlinkiths, when sister and brother were forced to part, Chethl flew off amid thunder and lightning, never more to be seen, but to be heard so long as he was alive. He flew in a bird's skin (like Khunnakhateth in his combat with the whale, thundering with the beat of his pinions and flashing lightning from his eyes), toward the south-west; while his sister Aghischanukhu descended the crater of Mount Edgecumbe, as a subterranean woman, who henceforth holds fast to the pillar which sustains the flat earth, that she may not fall into the water when shaken with earthquake by the combats of deities inimical to men. In the expiatory flood of rabbinical tradition, the guilt of the old world is washed away, if it has not risen to such enormity as to require the baptism of fire.

Among the ceremonies of purification we find, among the Appalachian tribes, vomiting, as a cleansing of the inside[62] (as in the case of Sankara Acharya in his dispute with the Grand Lama). For this purpose the Haidah drink sea-water, "washing themselves inside out" (v. Poole). According to Wilkes, the ceremony of overcoming the Wawish, or spirit of fatigue, among the Nez-Percés, which lasts several days, begins with vomiting artificially produced.

The Thlinkiths hold that in a child reappears the spirit of some kinsman; and at its birth it is named by its mother from some ancestor. Afterward, if the father is rich, he gives it at the "memory-feast" the name of some deceased kinsman, and thus it begins to pass out of the power of the mother. Among the Kutschin, when the child receives his name, the father lays aside his own[63] and adopts this, so that in future he is named after his son, as in Tahiti on the birth of a son the king abdicates.

Among the Allequas at Trinity, the mauhemi or chief gives the permission to marry. At Nootka the Mitchimis get their wives from the Tahi,[64] who live in polygamy.

After the origin of things by a natural process a new creation followed, as a further improvement, out of Kalpe or Toniuh destroyed by the flood;[65] and thus, as with other Proselenians, the later appearance of the sun and moon, in the Mexican and Quiche cosmogony, is associated with local myths of a more pacific character, while the vast and terrible salt-sea was dreaded as the abode of malignant powers,[66] especially among races given to fishing and seafaring, who had instances enough of its baleful might.

As in Oceanica, so also on the adjacent coast of America, departing souls follow the course of the setting sun and travel to the west, to Elysian islands, to live in pleasure in the palace of the prince[67] (as the Milu or Wakea of Hawaii) or to wade in the oozy swamp of a Cocytus,[68] a fate especially reserved in the warlike north for those who had fallen to Hel because they lacked the glory of arms, which, among the conquering race of the Aztecs, shone around all who entered the palace of the sun.

According to the Kaigans, the souls of those who have fallen in battle (Tahit) appear to the survivors in the northern light, while those who have died a natural death (Zike-Kaua) remain upon the earth (v. Radloff). The northern light is called Sa hattei or "slain men," by the Kaigans. Among the Tchiglit, when one dies, a star falls from heaven.

The various[70] modes of disposing of the dead[71] in use among primitive races, varying not only according to their ideas about the soul, but also from other theories,[69] and especially the difference between burning and burying, seem on the whole to admit a certain continuing property of the deceased in his possessions, among which his wives may be included, whence the ceremonies of the Suttee still observed in Bali, though sometimes commuted into allegorical interpretations,[72] as we find other human sacrifices gradually changed into vicarious offerings. Special observances are demanded in disposing of holy bodies,[73] sometimes by the bearers themselves, as among the Shamans, and enforced not alone by threats of vengeance from the world of spirits, but also from the desire to keep intact the tradition[74] in the spiritual brotherhood.

Opposed to the world of glad daylight is a night-side[75]—the world of shades—which indeed is sometimes conceived as beneficent and near,[76] as the Oromatua in Tahiti keeping watch over the harmony of the family, or recognized as reappearing in the newly born child,[77] in Guinea; but for the most part malevolent, envious, sometimes justly angered and embittered; for which cause at burials they often seek to drive away the spectres,[78] after the manner of the Pruzü with their brandished swords, or tear down the old dwelling[79] lest some goblin should take up his abode in it (as the fierce Bhut among the Siamese), who, despite his occasional helpfulness in household matters, is an inmate not to be trusted, and likely to hurt the health of the indwellers.[80] The binding power of the creative word prevents Siberians, Australians, and others from pronouncing the name of the departed,[81] lest he should appear "at a wish." In Silesia this still survives in a milder form; the widow alone must avoid pronouncing the name.

Here, however, two parties come into question. Whatever precautions the survivors may accumulate to keep away those who have passed the "flood of oblivion," however slight consideration they may feel bound to show to the poor souls, who after the silent funeral feast[82] of the Prussians (v. Klingsporn) were swept out by the priests before the merriment began—so long as only poor common souls were in question; the whole scene changes when the souls of the great and powerful come upon the stage. There they are, beyond all doubt, and the practical question now arises how best to get along with them. If the Shamans attribute their supernatural powers to the spirits of their ancestors, that is explained by the intimate association they keep up with them. But when, confiding upon this, they venture to summon them by incantations, this, as in the old conjurations for raising the devil, always involves the risk that at the slightest mistake the conjuror may have his neck broken. Even the noblest spirits must be approached with precaution; yet these may be mollified by appropriate offerings, and induced to descend and inspire the invocator, as the Chao of the Thai. The honors of apotheosis,[83] by the erection of memorials[84] (which like the Hermæ, are easily modified into statues), are all the more willingly accorded if they also give help in battle,[85] moving in front of the advancing force, like the hero-souls of the Bantur, or the heroes of the Locrians. A succession of generations, as far back as the third progenitor, might be retained in the memory, like those on the Chinese ancestral tablets; but all beyond the great-grandfather was uncertain and tending to vanish in wind, as the *Τριτοπάτορες*.[86] But in this uncertain and windy condition lay precisely the ready transition to the elemental powers and to the influence so acquired over meteorological phenomena,[87] as practically available in life, when employed by one skilled in the cultus, in a legitimate and intelligent way, by reading the mysterious signs or symbols.

It was the easier to conceive a connection with the invisible world when, in the foggy and murky air, spirits and spectres thronged so thickly as to become visible, and even in some cases tangible,[87a] to those gifted with the second sight; and as in the eastern hemisphere, so so was it in the western, in corresponding latitudes, as in British Columbia, where, among the Tsihaili-Selish, by means of the ceremony called Sumash, the conjurors restore the lost spirit of a man as something distinct from the living principle (v. Gallatin).

Chayher, personified among the Aht as an old man with a gray beard, prowls about at night to steal souls; and on the islands as well as on the mainland the priests understand the art of managing souls, and are even able to plug them up in little boxes,[88] as is practiced among the Haidah.

Knowledge of this sort is useful in attacks of sickness,[89] in calling back wandered souls (among the Khasya) or souls hovering around (as the Birmans explain dreams); or if not the soul proper, a sort of accessory soul. It is useful in conjurations of all sorts,[90] and of much service in matters connected with inheritance. At the incineration of the body of the dead, the priest-magician, or Takali, catches the departed soul in his hand and throws it to a kinsman, or if it be that of a chief, to his successor (v. Wilkes).

Among the Spokan or Flatheads at Kettle Falls, near Fort Colville, the magician, instructed by a dream, gives back, in a ceremony called Huwash, the lost souls to their proprietors. The souls fall like splinters of bone through a hole in the hut upon a mat spread to receive them, and the owners replace them by sticking them into their hair.

The tribes of the South, and other head-hunters, carry off heads instead of the scalps sought by the Eastern tribes; and in Nootka the heads of enemies are stuck up before the villages. The performer of a heroic act commemorates it by a hole pierced in his ear; while the women bore their lips on attaining puberty. Among the Thlinkiths, as with the Konjags, the lawful lover is usually the brother or near kinsman of the husband.

As a slave is burned with the body of the dead chief, so (in Sitka) a slave is buried[91] at the building of his house, to make the posts secure (as in Pegu and elsewhere), being thus protected by supernatural guards.

In trade, which is facilitated by the slave-jargon which has spread from the confluence of the Tananah or Yukon,[92] shells are used as a circulating medium; the *haliotis* and *dentalium entalis* (Tache or Heikwa) being most prized by the Kolosches.

The dentalium shells of the Kuskokwinzen, on the Coppermine, come from the Queen Charlotte Islands, in exchange for the Kalga, or prisoners taken in war. Among the Haidah, in addition to the dentalia[93] (Kwo-tsing), copper plates from the Chilkat are used as money. The Chinooks weave belts from the wool of the mountain goat (*Capra Americana*). The Haidah, who wear garments of leather, obtain from the Tschimsian a fabric called Nachin. The art of working in copper, which is found in a pure state on the Coppermine, was invented, the Kolosches say, by certain old men, who are venerated as deities.

The remarkable skill in mechanical contrivances[94] which is found along the north-west coast down to Oregon, has often attracted attention by its similarity to that of the Polynesians;[95] and has always held an exceptional position[96] among their neighbors of the continent, so long as it is not checked[97] or changed[98] by foreign influences.

The peculiar style of ornament which gives a special character to all the implements and utensils of the tribes of the north-west coast, which was long ago remarked as characteristic, and is now plainly shown to be such by the present collection—the style of the Haidah, above all, embodies one of those primitive ideas in the grammar of ornament, which in the mythologies grow and ramify into thought-symbols of various kinds.

The widely-spread belief in the evil-eye and its malignant operation, by one natural association leads to the protective power in the eye of the divinity; while in another direction it leads to magic, black or white, and to various means of averting it (the apotropaeic powers, or Averrunci) of which, of course, the one nearest at hand for the purpose was to divert the look.[99]

In the eye lies the soul of the man; and for each individual the soul of a stranger, whether he be only personally unknown or one foreign to the tribe, is something to be feared—a belief stretching from Australia to Finland. In a time of more enlightenment it was still feared when envious,[100] or when a sidelong squinting look was cast.[101] The malignant look brings harm to the one upon whom the gazer thus casts his own personality.[102]

This look not only brings harm to men,[103] and naturally above all to helpless children,[104] or to one lying helpless and unguarded in sleep,[105] but all nature is believed to be subject to its evil effects, and especially living creatures, unless it were diverted to some lifeless thing.[106] This may happen without the knowledge,[107] or even contrary to the will[108] of the looker; but it is chiefly the doing of intentional malevolence,[109] and wrought by those who, by leaguing themselves with the powers of darkness,[110] have acquired maleficent powers. Such persons usually show their character in their faces, in piercing, deeply sunken eyes,[111] or in joined eyebrows; or at critical periods of life[112] the baleful influence streams from them. These injurious influences are exerted on such objects as are the special property[113] of the injured persons, or in which they take special interest, or, still more strongly, in producing disease in their own bodies.[114]

Against dangers thus threatening on all sides[116] from hostile beings male and female, witches with all their devilish crew, the fiery eyes[115] of the devil, his dogs, hogs, etc., protection was hopefully sought in the ruling and guarding eye[117] of that deity who among the Egyptians (v. Plutarch) was represented as many-eyed (Iri or "eye"), and, again, in the familiar play of white or black magic, as the many-eyed Argus whose head is struck off by Hermes. From the monuments of the hierophants the eye everywhere looks out; it shines in the sun as Odhin's eye; Mata-ari in the sun of the Malays: *οὐράνιος ὀφθαλμός* (Macrobius) or *πάντα ἴδων Διὸς ὀφθαλμός*, "the all-seeing eye of Zeus" (Hesiod). So among the Haidah, garments and utensils covered with eyes are everywhere seen, chiefly of a conventional stereotyped form, as on Chinese junks and elsewhere. "The unnatural form of the eye which has become typical, as a protection against the evil eye, is partly due to a certain dislike to come too near reality" (v. Jahn).

As in the dual conception of the deity, a beneficent eye is interposed as a protective shield[118] against the influence of the evil eye, so, in more advanced stages of religious thought, the human eye comes to be looked upon as friendly,[119] and its gaze[120] as beneficial; but in primitive conditions of thought every look of a strange eye is harmful (El Ain of the Arabs).[121] As even an affectionate look can become an evil one[122] by the change from love to anger, as in the Vengeance-goddesses of the Buddhists, so devices of various kinds[123] were needed to divert it (*ἀποπία*), among which were included such as were indecent, as the Higa and other obscenities,[124] and such as were ridiculous: "Here comes forth Frau Hulde with her snub nose" (Luther).

For somewhat similar purposes terrifying figures (*φόβος*) were placed on shields; the Medusa or Gorgon head or the severed of Rahu; the *μορμολυκεῖα*, or heads of wild beasts, in amulets, to lame or confuse the beholder; and then caricature-masks of the wildest extravagance on which the eye is a prominent feature, as may be conspicuously seen in some of those from the Haidah. Lamia, the daughter of Neptune, upon whom Zeus begot the Sibyl Herophile, being deprived of her own offspring by Juno, betook herself to carrying off children, and was changed from a beautiful queen of Libya to a hideous and appalling monster, her features being all distorted by the plucking out of her eyes. In this form she has passed into nursery-legend. But from the time that German science no longer disdained to examine old wives' stories and the traditions of the nursery, many an unexpected ray of light has been cast from legends and sayings of popular superstition upon the background of ancient mythology, affording profitable studies of the laws of growth of the human intellect. And now appears Ethnology, planting itself upon the broad basis of comparison among all these changes as they flicker and transform themselves in a closed circle over the whole surface of the earth.

In the case of the Haidah, as will easily be seen, we meet with a more complex problem than in the case of most of the other primitive peoples of the American continent, because here the ethnical peculiarity, under less simple conditions, has wrought itself out to a typical form amid a multitude of co-operating factors, as if in transition to a historical development.

That which is just now essential for Ethnology is the type as such, whether higher or lower in the scale which includes all races; the type as original in itself; and next, this originality itself for the practical ends of investigation, in its proper relation to the peculiar historical development. When we pursue any purpose scientifically, we must above all things avoid the tendency to be led off from the relative to the absolute, with the descent to original creations and other mere forms of mist which, like the Bathybius, soon melt and vanish.

An original ethnic type may, under given circumstances, crystallize now as well as a hundred, a thousand, or a hundred thousand years ago; and again, under given circumstances, it will have fully the same value, if treated according to the genetic method, and resolved into its primary elements, if composed of aggregates in complex groups. What must be kept in sight is, as said before, the practical point of view, to seize differences—differences in the realization of the peculiar type, which, being originally subjective, requires objective presentation in order to secure for the historical treatment the help, hitherto wanting, of the comparative method. For this reason the ethnological question of the day becomes eminently a *question brûlante,* because, by the aid of steam and electricity, the diffusion of the influences of our culture—from historical reasons the strongest and most potent upon the earth—will soon have swept away all the materials for comparison, never more to be recovered while the world endures, unless at the last moment they shall be secured for preservation in museums, for the study of succeeding generations engaged in founding the science of Man.

REMARKS.

[1] E. Stella says of the Prussians: "In ancient times they knew neither laws nor rulers" (Danckelmann); and so the Germans, according to Tacitus. Every father of a family in Chili was the master in his own house. Their whole idea of governing was to command in war and to administer justice (Frezier).

[2] So the Belooches, and others. The rank of chief or Kishka (Tojon) among the Kenaians was obtained by riches. In Troy, the wealthy Dares officiated as priest of Hephaistos. Purasp-Ashadak obtained the rule over his people, under the dominion of Nebruth, not so much by his valor as by his wealth and adroitness (Mos. Chor). Among the Ethiopians the kingly power is given to the handsomest, dominion and beauty being both looked on as the gifts of fortune; or to him who tends his herds most carefully. Among other tribes the richest man is chosen, because he alone has the means in abundance to support the people (Wurm); as also the man most distinguished by his courage (Diodorus). Among the Esthonians, the choice of a king was determined by a race (Wulfstan), and so in Polish tradition. Natural right is also called divine right, because God has given right to all creatures (Sachsenspiegel). The Brazilian Indians, instead of chiefs, honor and consult the old men, "because age gives experience, and by their counsels they strengthen the arms of the young warriors" (Coreal), who are called "Tupinam barus" or "companions." Among the Lacedæmonians, the highest public officers were called the Ancients, because they were really the old men (Cato); and so with the Roman Senate (Cicero).

[3] At the winter-feasts in Kashim, among the Kuskowims, gifts are distributed; and so in the Potlach of the Chinooks, or the Kie-his-nil of the Haidah. Among the Songih those of the same cognizance (or totem) do not share in the Potlach (gift-feast) of the Tenass Tyhees and the chiefs.

[4] With the Tschinkit, the chief usually trades for the whole tribe (Dixon); and among the Haidah dignities descend by inheritance to brother, nephew, sister, or niece (Dawson).

[5] In Nootka, the Tahi alone, when he invokes and talks with the sun, can approach the grave of his ancestors (Roquefeuil); and here he probably prays them for help of a Shamanic character, as among the Bantu and others. The common people were content with the Penates of the Pexus, as gods of food (Aa-whai-Kai in Tonga). The Prussians received Curcho from the Masures: "This god was a god of food, and of whatever was fit to eat and drink" (Grunau). "When the caciques void their excrements," says Coreal, "the bystanders hold their hands to receive the ordure." In Thibet it was treasured as a relic.

[6] The chiefs in Nootka often abdicate in favor of their sons, who take their places. "The collateral descendants of the Tahi, who form a body of patricians, lose this privilege at the third generation, and sink into the commonalty" (Roquefeuil); as is the rule also in Siam and elsewhere.

[7] The Shimanyet-Lakkah (Lakkah, "upper;" Shimanyet, "chief") is revered as a deity in British Columbia, and glorified heroes easily ascend to the rank of divinities, as Chao and others. "And in the night came a fearful storm with thunder and lightning, and all the people thought their god Perkune was riding into the Kirwaide" (Grunau). "When the king Brudeno had assembled the Cimbri of Ulmiganea, now called Prussia, there was a mighty cry" (Nadrowien). Among the Aedui, in Cæsar's time, the Vergobret was chosen by the priests for one year.

[8] "In Nootka, the Tahi or chief sings in chorus with his family, hymns in praise of the Protector (Kouautz), burns whale-oil, and, in giving thanks, scatters feathers to the wind" (Roquefeuil).

[9] The Tahi cannot approach his wives except at full moon; and even then he abstains from conjugal intercourse if public misfortunes, such as delay in the run of the migrating fishes, or stoppage of the fishery by bad weather, make it incumbent on him to give himself to fasting and prayer. On these occasions he repairs to the consecrated place and remains for three or four days, taking no nourishment but some herbs and a little water once a day. With arms crossed upon his breast and eyes lifted to heaven, he implores fervently and with loud cries the divine clemency, invoking the Tahis of his ancestors, and promising ever to show himself their worthy descendant (Roquefeuil). In like manner the Emperor of China descends from the throne to do penance for his people when these seem to have incurred the vengeance of Heaven.

[10] In Nootka, beside the Tahis-Kalati, or "brothers of the chief," are the slaves or Mistchimis, among whom the prisoners of war are classed. To this class also belong "all those who are not brothers of the chief or within the third degree of kinship" (Roquefeuil). These are more free to indulge in the pleasures of sense, being exempt from the duties of abstinence and religious exercises which are vigorously enjoined upon the chiefs. Among the Chibcha the princes impose upon themselves severe mortifications; and a particularly rigorous course of austerities precedes their elevation to the throne.

[11] Among the Hailtza at Millbank Sound, the Tzeetziak retires, during the salmon-fishing, into the woods to eat grass; and on his return he bites not only those who offer themselves for the purpose, but also those who flee from him. The chief of the Bellabellah, on returning from the wilderness, bites those whom he meets. The magicians of the Nez Percés, when preparing to predict the future, after a long fast, go into the forest to have an interview with Waiakin or Wolf (Wilkes).

[11a] Cleomenes, on returning from the Arcadian wilderness, which extended from the Styx near Nonacris to Sparta, struck those whom he met in the face with his sceptre, and then tore his own body in a fit of madness which seized him because he had burned the holy grove of Argos.

[12] In British Columbia, the chief, when he wishes to commune with the sun-spirit, or creator, retires into the forest, but comes out at night to bite flesh (Dunn). The medicine-man (Oostuck) of the Clayogusts has to eat a live dog, after which he comes out of the wilderness and bites all whom he meets (Bogg). When the chief of the Clallum grows old, his son goes off into the mountains to fast, and reappearing at a festival, he tears a dog to pieces, and then bites the naked arms that are held out to him amid singing and dancing (Kane). The Paje spends a year of preparation and fasting in the mountains or by a waterfall, and is visited at night by brethren of his order to decide, by help of mighty apparitions or converse with spirits, on matters of war or peace, to detect wizards who inflict disease, settle about the hunting, etc. (Martius). The Ariki of Polynesia have a similar custom.

[13] The Tschinkanitans, according to Dixon, say that the sun, as the mother of nature, gave life and soul to all creatures of the world (Hinrichs). According to Cleanthes, the fire of the sun was the same as the animal heat in a living body (Cicero). Among the Tacullis, the deity dwelling in the sun was represented with wings, in various forms, with the evil spirit of fire as his servant (Dunn); and so with wing-symbols of various kinds.

[14] The Aleuts assembled at dawn on the strand of the sea to swallow light (Erman). Prometheus brought fire from heaven, taken from the disk of the sun, to vivify bodies (Alcuin); while Athene rendered this service to a creature made of clay.

[15] The creative deity, Agugukh, of the Aleuts, committed the care of the earth to the good and the evil spirit, Kugakh and Aglikajach. He who blasphemed the sun was struck blind by stones hurled upon him from the moon.

[16] The Mackah adore the sun (Kle-sea-Karktl) as a manifestation of Chabatta Hatartse or Ha-tartoll Chabatta (the great chief who dwells above). The chief of the Natchez acknowledged no superior but the sun, from whom he derived his power (Charlevoix). Dunn tells us that among the masks used on

Vancouver's Island at their religious representations was a figure of the sun. The Brazilian Indians, whose ancestors a Mair (stranger) had destroyed by a flood, with the exception of a single pair, greet the sun and moon with "Teh-heh!" ("admirable!") fearing the evil power Agman. The Indians of Curana never march without their idols (Coreal). At the escalade of Weinsberg, the black woman of Böckingen recited incantations over the army of peasants to make them proof against spear or bullet. The Pariagots in Guiana, in Raleigh's time, swallowed hard white stones, and were then considered invulnerable. "At the inauguration of any undertaking it was usual to say *θεός, δεός, i.e., deus, deus*" (Stephanus). Διός, divine, is in Homer an epithet of godesses; but Hesiod says *διὸν δαίμονα*. "O thou divine Æther, and ye swift-winged Winds!" (Æschylus.)

[17] According to Roquefeuil the chiefs on Vancouver's Island are regarded as kinsmen of the sun. The Palooses, who belong to the Spokein, denominate themselves children of the sun (Parker).

[18] Only the Tahi, as kinsman of the Sun, when he proceeds to invoke that luminary, may enter the Tsche-ha, or shed which serves as a cemetery for the great chiefs only of Nootka. At the entrance there are five rows of wooden statues, rudely carved, which stretch to the other end, where there is a kind of turret adorned with human skulls. Some of these statues have the male generative organs, and are furnished with human hair. A gallery of human bones surrounds the shed. Fronting the entrance are eight large whales of wood, arranged in a line, and on the back of each are human skulls symmetrically placed. On a lake near the shed there is a canoe, usually strewn with eagles' feathers. The bones of the chief, when dug up, are placed in order on the back of a whale, to signify his skill with the harpoon; and finally a statue of the deceased is erected, as a memorial of him, and to indicate that no one else can be buried under that statue (Roquefeuil). Among the Tschiglit, next to Anerne-aluk, the Great Spirit, the Sun (Tschik reynerk) is revered, and then the moon as Tatkrem innok, "the man of the moon." Pangmunja, "benefactor of the nation," having passed his life in doing good, was raised to heaven" (Petitot). In Cabira (Diospolis or Sebaste) was the temple of the Month, called that of Pharnaces, according to Strabo. Pharnaces or Pharnax was a most ancient king of Cappadocia, who traced his origin from the sun or moon; or else he was himself the sun, which is so called in the Cappadocian tongue (Hiseley).

[19] Among the Thlinkiths, the magician, whose hair is uncut, must, in addition to the "Jeck," which he inherits from his father or grandfather, acquire others by fasting in the wilderness, eating only the roots of the *Panax horridum*, until the spirits send him the sacred otter with the secret in his tongue. At his call the animal falls dead, with its tongue hanging out, which he preserves in a basket after skinning the beast. He who cannot attain this by fasting, passes the night by the grave of a dead wizard, putting the teeth or the little finger of the dead man in his mouth, and upon his return the spirits of his ancestors, with appropriate names and chants, enter his service. At the purification of a family by means of emetics, the wizard, in a mask and beating a drum, circles round the fire until the spirits appear, and at each apparition he dons the corresponding mask. This is done as a protection against sickness, which is carried off by the spirits to the abodes of their enemies; or to heal disease, for which they also have recourse to the nakuzathi (from naku or medicine), who have power to do harm as well as good. The Heshkwi-et at Barclay Sound obtained the mysteries of the Duckwally, or placation of the thunder-bird, by one who was dragged over the rocks into the lair of the chief of wolves; and in them they lacerate themselves to draw blood. In New Britain there is a bugbear called Duck-Duck, which prowls about. In Cook's time the Tahitians employed fantastic masks, grotesquely ornamented, to drive away the spirits of the dead. Patollo, among the Prussians, was a god of the dead; and when any one died, and they desired to carry the offering to the goddess, Patollo came into the courtyard of the dead man and prowled about at night (Grunau). The Brazilians placed vessels containing food around a grave, that the dead might not be robbed by the demon Agnian (Coreal).

[20] Among the Norwegians every man recognizes his "Fölgie" in that animal whose disposition most resembles his own. The tribes of the Wolves, Bulls, Mice, Hawks (Wilks, Wols, Mysz, Sokol), perished in the combats of the Germans and Poles (Mickiewicz). "Every Chinese is believed to 'belong' to some animal, *i.e.*, he is born in a year which is said to belong to some animal. For example, if born in a certain year, he will 'belong' to the Rat, the rat being the horary character which in the Chinese cycle represents that particular year. If born in a certain year, he will 'belong' to the Buffalo, for a similar reason. If born in a certain year, he will 'belong' to the Rabbit. In some way the animal to which he 'belongs,' unless he brings a chest of money to propitiate it, is believed to get possession or control of the dead man on his arrival in Tartarus, making him carry it. To avoid such a fate for their lamented parent or relative, the members of his family send along a trunk full of ready cash, for the special benefit of the animals" (Doolittle). So the Atua and others. The beast Ovan taught men all the industries necessary for life (Brosset). Note also the wise speeches in the fables of Lokman, the Jatakas, etc. The brutes were men without reason (Grunau). Papal bulls had to be issued to decree that the American Indians should be considered human beings: *utpote homines* (1537).

[21] According to the Haidah, the wolves descend from Wasko; but according to the Mackah, from Chuchuhunxt (Swan).

[22] Among the "jöri," or festive masks of the children of the Schrunser, one is especially distinguished as "the bear." Among the Haidah, no marriages can take place between persons bearing the same ancestral cognizance, which is engraved upon plates of copper. The Kutchin are divided into three classes, termed Chitsa, Natesa, and Tanges-at-sa, representing the aristocracy, the middle classes, and the poorer orders (Kirby). Each crest is ruled over by war-chiefs, one of whom takes precedence (marked by the height of the pole) among the Tsimsheean (Halcombe). Among the tribes of the Kolosches, those of the Wolf (or Khanuk), the Eagle (Chethl), Raven (Yehl), Whale, and others, form the soldier-class. Among the Thlinkiths, the tribes of the Frog, Goose, Sea-lion, Owl, and Salmon belong to the Raven tribe, or that of Jeshl; and the Bear, Eagle, Bottle-nosed Whale, Shark, and Auk, to the Wolf tribe, when intermarriages between Wolf and Raven are in question. Of the tribes which intermarry, one has six branches: Kachgija (raven's scream), Kali (fishing), Tlachtana (grass mats), Monochtana (hind-end of the hut), Tschichgi (colored), and Nuchschi (fallen from heaven); while the other has five branches: Tultschina (who bathe late in the fall), Katluchtna (lovers' ornaments), Schischlachtana (deceitful as a raven), Nutschichgi (from a mountain on Lake Skiläih), Zaltana (mountains). The Sitkans, when question of right to intermarry is broached, say that they descend from Chat, who having with his sister eaten the prickly sea-pumpkins, fell into wretchedness, and was made a slave by men coming over from Stahin (Lisiansky). Among the Mahlemut in Norton Sound, each boy, when arrived at the age of puberty, selects an animal, fish, or bird, which he adopts as a patron. The spirits of the deer, seal, salmon, and beluga are regarded by all with special veneration, as to these animals they owe their support. While hunting, each spirit demands exclusive attention. The homes of these spirits are supposed to be in the north. The auroras are the reflections from the lights used during the dances of the spirits. The constellation of Ursa Major (Okil-Okpuk, or Great Bear) is ever on the watch while the other spirits carry on their festivities (Dall). The Aht go into the mountains to seek their "medicine" (*i.e.*, to choose a guardian spirit), on attaining manhood; and the animal, as an eagle or a wolf, which appears to them in a dream, is henceforth sacred. The Angekok announces to the mourners into what animal the soul of the departed has passed; and henceforth, until the spirit has shifted its quarters, they are not to partake of the flesh of that animal (Hayes). Some fix on a wolf, some on a bear, some a deer, a buffalo, an otter; others on different kinds of birds, or different parts of animals; some will not eat the tail, or rump-piece; others the head, the liver, and so on. Some will not eat the right wing, some the left, of a bird. The women also (among the Dakotas) are prohibited from eating many parts of the animal that are forbidden, on account of the totem (Schoolcraft). Abundant, and indeed excessive material is at hand to illustrate the analogies in other parts of America, in Africa, Australia, etc. "No one who is initiated in the rites of Jupiter Cassius at Pelusium, eats onions, and the priestess of the Libyan Venus never tastes garlic; in some temples they abstain from mint, in others from wild mint, in others from from parsley. There are some who say they would rather eat their father's head than beans; while to others all these things are indifferent. But we think it unlawful to eat the flesh of dogs, as some of the Thracians are said to do" (Sextus Empiricus).

[23] Should an Indian, among the Tshimsian, be captured as a slave by some warlike expedition, and brought into the village of his captors, it behooves any one of his totem, either man or woman, to appear before the captors, and, singing a certain sacred song, offer to redeem the captive. Among the Guaycurus a slave-caste has arisen from the young children of slain prisoners of war, and these are reckoned as belonging to the house, and are forbidden to intermarry with the free (Martius). With the Abipones, entrance into the class of Höcheri or nobles, who speak a peculiar dialect, is attained by distinction, and on reception into it the name is changed.

[24] Among the Sioux, all those who use the same roots for medicines constitute a clan. It is through the great medicine-dance that a man or woman is initiated into these clans (Prescott). In Brazil, the natives dancing at the Maraca, have strength against their enemies blown into them with tobacco-smoke by the priest.

[25] "Exhausted by cold bathings and frictions of the body, by fasting and loss of sleep, he lies down in a sort of trance, during which, in his disordered fancy, he sees visions and receives revelations. What he sees, he makes known to no one, but ever after addresses himself in secret to that being that has presented itself to him, whether in form of bird, beast, or fish; though the animal representing this guardian spirit is sometimes indicated by carvings or paintings made by the Indian. Such animals as would be most likely to come around him while thus alone are owls, wolves, minks, and mice, during the night, or eagles, crows, ravens, blue-jays, cranes, elk, deer, or seals, during the day. Among the Makah they are all considered Tamánawas-animals." Note further the initiation into the mysteries (Swan). The Kobong is not eaten by those who have it for a totem. In the Anchorite Islands, so long as the children wear their hair "upa-upa," or hanging loose, they can eat no taro baked upon stones, but only that baked before the fire; nor can they eat fresh bread-fruit, nor drink the milk of young cocoanuts, nor eat old nuts with spongy kernels; nor any fish but such as are dried and smoked. When the hair has grown long, so that it is "faori," the boys may eat fruits baked in an oven; but they may not yet chew betel. For these and other rules of the "tabun," see Kubary.

[26] The Skaga in course of initiation must abstain from intercourse with women, and eat very little ordinary food, and that only once a day, in the evening. He goes into the woods and eats "medicine" (Moneses uniflora, etc.). A course of this kind continued for some months, or even for a year, causes the body to become emaciated, and at last it would seem that the mind grows somewhat deranged; or at least the Skaga pretends to see strange things. He speaks mysteriously, and soon takes an acknowledged place in the tribe, in sickness exorcising the evil spirit. His long and tangled hair is neither allowed to be cut, nor is a comb passed through it. Besides the rattle or drum, the most important property of a Skaga appears to be a hollow bone, carved externally, in some cases also inlaid with pieces of haliotis-shell, and open at the ends. In this, using a little shredded cedar-bark to plug the ends, he can inclose the soul, or Ka-tlun-dai, about to depart, and may succeed in restoring it to the body (Dawson).

[27] Receiving a revelation is termed by the Makah, "seeing the Tamánawas" (intermediate spirits). Among the Tshimsian, the four religions, or systems of rites of a religious character, have no relation to the totems, but divide the tribe on different lines, as Mihla (a little black image with long hair, known as "the only one above"), Noo-hlem (dog-eaters), and Hop-pop (cannibals).

[28] To obtain a favorable wind, the Haidah places a slain raven so that its body may lie in the desired direction (Dawson). By the ceremony called Tohua (in which they fast, heat stones, etc.), an abundance of provisions is secured by the Spokane. In Cumana, plantations are protected by cotton threads stretched around them (a negro fetish). So Chriemhild surrounded her garden with a silken thread. In Siam, after the feast of purification, the city-walls are encircled by a thread.

[29] When the Spokane, at the wolf's request, gave him a girl of the tribe, he constructed for them the trap to lighten the labor of fishing (Wilkes).

[30] The physicians of the Makah are invested with magic powers in the ceremony called Ka-haip, and thus empowered to cast out the Skookoom or demon of disease, who comes away in the form of small worms. Among the Araucanians, beside the machis or wizards, and the ampives or physicians, are the vileus who heal certain contagious maladies ascribed to the presence of worms. The sick man must be initiated into the mysteries of the dwarfish Tsiahk, who has four horns and flies through the air, according to the Makah. A stick or stone, drawn out by the Peaiman from the sick person, in Guiana, is shown as the bodily form into which the spirit of the Kenaima has passed.

[31] The ancient Tamánawas is termed Do-t'hlub or Do-t'hlum, and was formerly the favorite one. But after they had learned the T'hulkoats or Thunder-Bird, they laid aside the Do-t'hlub, as its performance, from the great number of its ceremonies, was attended with too much trouble and expense. The origin of the Do-t'hlub was, as stated by the Indians, in this manner: Many years ago, an Indian, while fishing in deep water for codfish, hauled up on his hook an immense haliotis-shell. He had scarcely got it into his canoe when he fell into a trance, which lasted a few minutes, and on his recovery he began paddling home, but before reaching land he had several of these trances, and on reaching the shore his friends took him up for dead, and carried him into his house, where he presently recovered, and stated that while in the state of stupor he had a vision of Do-t'hlub, one of their mythological beings, and that he must be dressed as Do-t'hlub was, and then he would have revelations. He described the appearance, as he saw it in his vision, in which Do-t'hlub presented himself with hands like deer's feet. He was naked to his hips, around which was a petticoat of cedar bark dyed red, which reached down to his knees. His body and arms were red; his face painted red and black; his hair tied up in bunches with cedar-twigs, and cedar-twigs reaching down his back. When his friends had dressed him according to his directions, he fell into another trance, in which he saw the dances which were to be performed, heard the songs which were to be sung, and learned all the secret ceremonies to be observed. It was also revealed that each performer must have a piece of the haliotis-shell in his nose, and pieces in his ears. He taught the rites to certain of his friends, and then performed it before the tribe, who were so well pleased that they adopted the ceremony at their tamánawas, and retained its observance for many years, till it was superseded by the Dukwally. The haliotis-shell worn by the Makah in their noses is a custom originating from the Do-t'hlub. When, among the Quakuill in Vancouver's Island, one of the self-torturers falls from the tree to which he is hung, he is eaten by the Hametze.

[32] Among the Kidegate there are six kinds of dancing ceremonies: Skaga (the chief's dance), Skadul (dance with song), Kwai-o-guns-o-lung (dance with eulogies), Ka-ta-ka-gun (dance at house-building), Ska-rut (dance with masks, at which a dog is torn to pieces), Hi-atl (greeting-dance). The Tumánas, Vancouver's Island, effect their cures by dancing. The Dukwally and other tamánawas performances of the Makah were revelations of the guardian spirits, who made known what they wished to be performed (Swan). The carved posts before the houses in Nootka, called Klumma, were covered up with mats, except when spoken to (Cook). Among the Kaniagmuts, the dances were taught by the Kasek. The masks of the Makah are made principally by Clyoquot and Nittinat Indians (Swan). The Kogholaghi of Unalashka, as well as the Kighigusi on Akutan, and the Katajagecki of Alaska, in their prophesyings wear wooden masks, made in imitation of the form in which they represent the Kugan to have appeared to them (Spengel).

[33] The antique gods had peculiar notions, and to deal with them was always a rather delicate matter. All had different tastes, and the offering that delighted one offended another. Some required white victims, others black; some full-grown sheep, others lambs that had just cut their teeth. At Sicyon, Aphrodite could not endure the sacrifice of a pig; at Megara, she was the only deity to whom that victim was offered. At Tithorea, Asclepios accepted animals of every kind, goats alone excepted. Zeus Hypatos, at Athens, refused all offerings of living creatures. It was quite a science to know the likes and dislikes of each divinity (Martha). The priestess of Athene Polias, according to Strabo, might eat no fresh cheese from Attica. The feast of Jupiter in the Capitol was connected with the plebeian games in the Circus, Livy tells us; and Dio Cassius tells us that games at which there was feasting were called sacred, as the agapai at sacramental meals. In China, at the birthdays of the divinities worshipped in the neighboring temple, the neighborhood is at the expense of making a celebration in honor of them. The guests afterward consume the food, which is regarded as having been offered before the "Great King," or "Mother," or some other idol, as the case may be (Doolittle). A like collection, as Carion observed, was made by the priest of Æsculapius. In Rome, the dedication-days of the temples were celebrated with annual games and offerings, as birthdays of the gods; and so the *genethlia* of the Greeks.

[34] The Makah believe in a Supreme Being, who is termed by them Cha-batt-a Ha-tartsl, or Ha-tartsl Cha-batt-a, "the Great Chief who resides above." The name of this divine being is never given: they must not speak it to any except those who have been initiated into their secret rites and ceremonies. After a rubbing with cedar at night, at the time of full moon, those who have retired into the mountains every morning talk to the Great Chief or his representative the sun (Kle-sea-kark-al) for one week (Swan). Among the Tschiglit, Tornsark sends revelations by dreams in the Kechim, or house of mysteries.

[35] Among the Chimsian, at the cannibals' feast, a slave is killed and his body devoured; while another sect tear a dog to pieces (Dunn). In their three classes of priests there is a band of cannibals and one of dog-eaters, into whose mysteries boys are initiated, after a certain sojourning in the forest and being intoxicated with certain drugs. The Winils terrified the Assipetes, among the Longobards, by dog-headed men who drank human blood (Dias). On Vancouver's Island, when a mother has dreamed that she brought forth a frog, the child is destined to be a medicine-man (Ooshtukl); and, after devouring a living dog, he betakes himself to fasting in the wilderness. When he returns from this he bites a piece of flesh from the left breast of a warrior, or is slain if he fail (Bogg). The Cretans, at the feast of Bacchus, tore to pieces a living bull with their teeth (Festus) as the Haidah with their dog. In all the rites of Dionysus, the purifier wore the nebris or fawn-skin. The word *νεβρίζων* also signifies the act of tearing a kid with the hands and feasting on its bleeding flesh. This ceremony was called "omophagy" (Foucart), closely connected with the cultus of the Asiatic Dionysus, and with that of Zagreus, as among the Aht. After the appearance of Do-t'hlub, with deer's hoofs instead of hands, when the giant shell was fished up, these mysteries were introduced, the costume belonging to which is now in the Museum. The Bacchantes, clad in the sacred deerskin, and led by the voice of Bromios, tear and swallow the bloody flesh of the goat, in Euripides. At the festivals of the Germans it was a custom to dress in skins of animals, and put on the heads of beasts, the stag among the rest.

[36] The initiation of the Clallams consists in putting the initiates into a mesmeric sleep (Swan). Besides the Duckwally, or black tamānawas to propitiate the Thlukloots, or thunder-birds, the Makah celebrate the Tsiark, or medicine tamánawas and the Do-t'hlub as mystical performances. The performer, having had his face masked, and the artery under the tongue cut, which completes his admission into the Kluqualla, is intoxicated with narcotics, and led around, biting all whom he meets (Lennard). In the secret feast, Kloo-quan-nah, or Kloo-quel-lah, which follows the fishing season of the Aht, children are initiated, since the sons of the chief were carried off by wolves (Sproat).

[37] The candidate for initiation into the secret order of the Tchimsian is sometimes buried in the ground beforehand(Dawson), as at the great fetish of Bamba and other similar ceremonies. In the festive mysteries the resurrection is symbolized by seed-corn. After Jason had sacrificed the bulls of Æetes, he was wreathed with garlands of grass by his companions (Pindar), as at agricultural festivals in Africa and Europe.

[38] The Mexicans carry in the dance a rattle of pebbles, called Ayacojtli. In the initiation at the feast of the medicine-men among the Mandans, the Shee-shee-quoi, or doctor's rattle, is used.

[39] Nekilstas, of the Haidah, or Ustas, of the Tinneh, in the form of a dead raven floating on the water, allowed himself to be swallowed by the whale, from whose body he emerged when the animal was stranded.

[40] In Oldenburg, an otter's tongue was carried in a waistcoat-button, to bring good luck and drive away bad (Wuttke). According to the bull of Gregory IX. against the heretical Stedinger, the candidates for initiation kissed a toad upon the mouth, and then sucked its tongue. After the Empong Lembej has entered into the high-priest, at the wawalian, or sacrificial feast, his tongue is cut, and the small pieces clipped off are fumigated with benzoin to preserve them from putrefaction (Dederich). The power and wisdom of the Empong Lambej are manifested in the resuscitation of the high-priest and the speedy healing of his tongue. Predictions are drawn from the hearts of the animals sacrificed.

[41] Among the Nez Percés, Hemakis Tota is the good, and Koonapa Kapseish the bad spirit. The former is called Meyoh by the Klictat, Ntsompate by the Calapoo, Cannum on Vancouver's Island, where the evil spirit is called Skookoom (Parker).

[42] The Colloshes believe that there is a creator of all things in heaven, who, when angry, sends down diseases among them. They also believe in a wicked spirit, or devil, whom they suppose to be cruel, and to afflict them with evils through his shamans (Lisiansky). In Oregon, Cinim keneki meohot-cinmo-cimo, "the black chief below," is the author of all evils which befall them undeserved as a punishment from the Great Spirit above (Parker). Ill-luck in hunting is ascribed to the spirit of the bow or of the arrow, in Istero, and the Indians then strive to propitiate him (Coreal). All that happens, happens in accordance with laws and rules founded on eternal necessity and truth (Spinoza). "He should not have ridiculed the sacred rites and customs," says Herodotus of Cambyses.

[43] The Kasjat, or wise men, of the Konjags have power over the demons. Among the Koloshes, in cases of sickness, Icht (death) is driven out in a fantastic animal form. With the Chinook, the pipe is consecrated to the wooden figures in the house of the chief (Ross). According to the

Innuit, a gigantic snake, Kripan, lives under the ice of the polar sea (Petitot). At the Tamanoes, or feast of the Songhi, rain is prayed for in place of snow (Garrett). The Ojibways make offerings to Wisakutchask, the old man that lives in Lake Winnipeg, to procure a favorable wind. The son of the prince of heaven brought the fish to Observatory Inlet (Duncan). The Tschuktschi sacrifice to the Itjak Kamak, the deity of the sea, to obtain a good haul of fish (Nordenskjöld). Krächoj, chief of the Onkilon, fled over the sea, after slaying Errin, the tribal head of the Reindeer-Tschuktschi (Wrangell).

[44] The yehi, or spirits of the Thlinkiths, are divided into Khiyekh, "the upper ones," Takhi-yekh, "land-spirits," and Tekhi-yekh, "sea-spirits." The male divinity whom the Crees recognize in the moon, and call Mustate-awasis, or Infant-Bison, is called by the Blackfeet, Kokoye, while the Dené call him Sakke-dene, Ebae-ekon, Sa-ye-wetag, Sa-ekfwi-tene, and Sjie-zjit-dhidie (Petitot). The Makah believe in a supernatural being, who is represented to be an Indian of a dwarfish size, with long hair of a yellowish color flowing down his back and covering his shoulders. From his head grow four perpendicular horns, two at the temples, and two behind his ears. When people are sick of any chronic complaint and much debilitated, they imagine they see this being in the night, who promises relief if the ceremonies he prescribes are well performed. The principal performer is a doctor, whose duties are to manipulate the patient, who is first initiated by secret rites into the mysteries of the ceremony (Swan). The Karalit revere the ancient woman Arnakuagsak. The Alieuts, in addition to the magic girdle, use as a talisman the stone called Tschimkih. The Makah say that the aurora borealis is the light caused by the fires of a manikin tribe of Indians, who live near the north pole and boil blubber on the ice (Swan).

[45] The wind is caused by the wings of the giant Hräsvalge, who sits at the end of the earth in the form of an eagle. On Vancouver's Island it is said that the whale is killed by the thunder-bird Footosh.

[46] Swan saw among the Makah, in the dwelling of a chief in Neeah Bay, by the side of the private totems or tamanous of individuals, a picture (cha-tai-uk) with the representation of the thunder-bird (Thlukuts), the whale (Chet-up-uk), and the fabulous animal supposed to cause lightnings (ha-hek-to-ak). This was executed by a Clyquot Indian, named Cha-tik, a word signifying painter or artist (1869). Next to the first, the grizzly bear, the following deities or symbols, as helpers of the bear, may be seen upon the poles of their huts: the finback whale, a peculiar variety of the whale species, which is here seen in great numbers; the turkey; the sanders (a kind of fish); the sun; the rainbow, and the owl. It is an interesting fact that the principal chiefs of the Bear-order, formerly regarded the sun as their great-grandmother; and in any disputes with other chiefs they bragged of their high lineage. They also demanded great gifts from the people because they were so much their superiors. The second god is the eagle, with the following companions: the beaver, the halibut, the great whale, and the dog-fish, thousands of which are killed here for their livers, out of which an oil is extracted in Skidegate. The third god is the raven, whose friends are as follows: the allk (or so-called black-fish), the sea-lion, and the frog. Then comes the wolf as fourth god, with the black bear—but only partially, as this animal has to serve the grizzly bear—and the sand-crane (Jacobson).

[47] Out of the four giant birds overcome by Quawteach in the form of a whale, Tootooch alone survived, the flapping of whose wings makes the thunder (tootah), and his tongue the lightning, according to the Aht. The chief at Nootka performs a kind of pantomime, before the general banquet at the whale-fishing, in which he imitates the blowing of the conquered animal (Roquefeuil).

[48] The killer-whale, the representative of the principle of evil, is dreaded by the Haidah, who say that these animals break canoes and drown the Indians, who then become themselves whales (Dawson). The Thlinkiths, with the exception of the Jakhuthaths of Mt. St. Elias, are forbidden to eat the flesh of the whale.

[49] Rainbows (in connection with the Thlookoot or thunder-bird) are armed at each end with powerful claws with which to grasp any one who may come within their reach, according to the Makat. They are so represented on Peruvian vases.

[50] The two men to whom the beaver gave birth upon an island in the western sea, were separated by birds, and became, respectively, progenitors of men (Innuit or Eskimos—Tchiglit on the Mackenzie) and of the "blowers" or whales, from whom Europeans are descended (Petitot). According to the Tchimsian, a giant beaver lives near Dundas in Iceland, who makes fogs rise and spread.

[51] Oolala, according to the Haidah, is a being half-man, half-bird, which lives on the mountain-peaks and makes the thunder and the lightning. The Brazilians, terrified by the roar of the thunder (tupang or toupan), called this a god who was putting forth his might (Lery). "But they remarked that a god who frightened them was a bad fellow" (1555). The Banito, like the Aztecs and Chibcha, consider the frog sacred to the rain, whence his name of Monga-pula, "rain-master."

[52] The giant called by the Makah, Ka-Kaitch or Thlu-Kluts (in Nootka, Tututsh), lives on the highest mountains, and his food consists of whales. When he is in want of food he puts on a garment consisting of a bird's head, a pair of immense wings, and a feather covering for his body; around his waist he ties the Ha-hek-to-ak or lightning-fish, which bears some faint resemblance to the sea-horse (hippocampus). This animal has a head as sharp as a knife, and a red tongue which makes the fire. The Thlukluts having arrayed himself, spreads his wings and sails over the ocean until he sees a whale. This he kills by darting the Ha-hek-to-ak down into his body, which he then seizes in his powerful claws and carries away into the mountains to eat at his leisure. When a tree was struck by lightning, talismans were searched for. The Songhie say that the giant bird Soochwass produces thunder by flapping his wings, and flashes lightning from his eyes. On Puget Sound thunder is said to be produced by the wings of a monstrous bird that darkens the whole sky. The Haidah name the thunder-bird Shamsom. The Konjags say that when Shljam Schoa (lord of the world) is wroth with men, Ijak (god of evil), who lives upon earth, sends out two dwarfs who make the thunder and the lightning. In addition to the Tsiark, or medicine tamanawas, and Do-t'hlub, the Dukwally, or black tamanawas, is held to propitiate the Thlukloot or thunder-bird. Besides the totems, the Makah have in their Cha-tai-uk, or pictures, representations of the Thlukloot (thunder-bird), Chet-up-uk (whale), and Ha-hek-to-ak (lightning).

[53] The Tacullies say that the world was created by the deity brooding over its fluid mass in the form of a giant bird. So the Peruvian vases, representing the creation of birds and men. According to the Bretons, or Celtic Druids, the heaven surrounding the earth came from the shell of the egg in the Senchus Mor.

[54] In British Columbia man was originally created by the superior deity, but in an imperfect state, being rather a statue of flesh than a perfect being; but a second divinity, less powerful, in pity of his helpless condition, opened his eyes, gave him motion, and taught him all the functions and arts of life (Dunn), like the Tiki and Maiu in Polynesia, or Quetzalcoatl in Mexico.

[55] In Nootka Mattoch is much feared; a fantastic being dwelling in the mountains, and described as a hideous and ferocious monster, covered with black hair, having a human head with an enormous mouth, armed with teeth longer and stronger than those of the bear, and with claws like the bear's on both hands and feet. The thunder of his voice prostrates all those who hear it (Roquefeuil). Among the giants (Aneyoar-palush, or Anuvar-paluit) the Tchiglits describe some with a single eye. According to the Aleuts, the first race of men (ingatschagich) sprang from a pair of hairy beings which fell from heaven. The Kuskowims say that the mammoth tusks came from gigantic reindeer from the east, which were destroyed by a magician living at the source of the Kwichpack. The Tschinkats, dwelling in the interior, are reported to be a hairy race with tails (Wrangell).

[56] First, animals were produced, and from the union of some of these with a star which fell from heaven, came the first men, and from them sprang all the race of Nittinots, Clyoquots, and Makahs (Swan). The Makah say that every living thing, even trees and all sorts of birds and fishes as well as animals, were formerly Indians, but were transformed by the Ho-ho-e-ap-bess, "brothers of the sun and moon" (Swan). The Aleuts say that the man who lived upon the island Innaska, and the woman of Umnak, procreated first the dog and then a human pair. The inhabitants of Kadiack are said to have sprung from a daughter of the northern chief, banished for familiarity with a dog (Lisiansky). Before men were, according to Tschiglit tradition, there lived on the earth Okrayeuktuark, "the man who does not speak." The negroes hold that monkeys are cunning, and will not speak lest they be set to work.

[57] God first created a woman, and placed her in the flowery groves of Youcousat, where he had before placed dogs without tails, stags without horns, and birds without wings. When she wept, Kouautzl sent a copper boat full of beautiful youths, and when they called to her, a moisture flowed into her nose and made her sneeze, some drops falling upon the sand. Kouautzl told her to look in that direction, and she perceived a newly formed infant. The god commanded her to put it into a shell proportioned to its size, and as it grew larger to put it into larger and larger shells. The creator then gave the dogs their tails, the stags their horns, and the birds their wings, and sailed away. The child grew, and was successively removed to larger and larger shells, until he was able to walk. When he reached manhood, he begat children with the woman; and from his eldest son descend the tahis, and the rest of the people from the others (Roquefeuil). The California Indians say that the wolf stuck up two sticks in the earth and shot at one, which, becoming a man, shot in turn at the other stick, which became a woman. After the creation, the other spirits were deprived of their power (Kostromitonow). According to the Kenayans, the raven took materials of two sorts, and made two women, each of whom became the ancestress of a tribe (Wrangell).

[58] Metis, when pregnant of a daughter, was swallowed by Zeus, in whose belly she brought forth Athene, who was then born from his head, as Tritogeneia (Chrysippus). The Celts relate that Gwion, fleeing from the cauldron, was changed into a grain of wheat, and picked up by Ceridwen, who afterward bore the child that was set adrift in a boat. In the medicinal books of India it is said that at the tenth month the fœtus acquires knowledge and prays to God, and sees the seven heavens, the earth, and the inferior regions (Wise). When the chief on the Anchorite Islands has fixed the time for the entrance of the Tabun, he builds a house in a retired place, and requests all his friends and dependants to place their children with his own in it to be educated. Here the children, out of the sight of the women, under the supervision of an old man called Uta, learn the manners and customs of their people. When their hair has grown to a certain length, after the banana-planting, a feast is celebrated, and the chief and the other fathers go to the temple to see again their children, after the separation of a year. Then the youths are sequestered again until their hair is long enough to make the "cubun" or peculiar coiffure of the men, which is done at a ceremony called Patakome, in which a fantastic figure of a bird's tail is carried around, and they are now looked upon as men. All these youths, who were assembled as friends in the temple, become retainers of the chief, and are called his men, because he has dressed their hair for them. Analogies are found everywhere in the ceremonies practised at puberty among the negroes, Alfures, and others.

[59] The raven brought the light from heaven, while a bladder descended at the same time, in which a man and a woman were inclosed. At first this pair of human beings enlarged their dungeon by blowing, and afterward by stretching their hands and feet, and it was thus that mountains were formed. The man, by scattering the hair of his head on the mountains, created trees and forests, in which wild beasts sprang up and increased, while the woman, by making water, produced seas, and by spitting into ditches and holes, formed rivers and lakes. The woman, pulling out one of her teeth, gave it to the man, who made a knife of it, and cutting trees with the knife, threw the chips into the river, which were changed into fish of different kinds. At last this human pair had children, and while their first-born, a son, was playing with a stone, the stone, all of a sudden, was converted into an island. On this island, which was the island of Cadiach, a man and a bitch were placed, and it was set afloat on the ocean, and arrived at its present situation. The man and the bitch multiplied, and the present generation are their descendants (Lisiansky). Jeshl, say the Thlinkiths, existed before he was born, does not grow older, and will never die. He lives in Nasschakijeshl, at the source of the river Nass, from which the east wind (Ssanacheth) blows; and the spirit entering this spot was changed half into stone, as his statue represents. Pyrodes, son of Cilix, first drew fire from the flint (Pliny).

[60] The Haidah relate that after the beaver (Tsching) had eaten the moon, their ancestress Itl-tads-dah sent the crow to hunt for a new moon (Koong). According to Hesiod, the crow lives thrice as long as man, the stag thrice as long as the crow, and the raven thrice as long the stag. Jeshl, say the Thlinkiths, escaping from the flood in his dress of crane's feathers, fell on the Queen Charlotte Islands, where he took pieces of the Pinus Douglasii, or Schlach, in his beak, and scattered over all the other islands pieces fashioned for canoes. The Kolosches say that he was born of a virgin. When during the flood the enchanter threw into the water first his bow and then his earrings, the wind ceased and the earth grew dry. The Aht relate that when Quawteaht, the first man, had killed himself and given origin to worms, he was resuscitated by Tootah (thunder), who inclosed the worms in boxes. *Numen* is the nod (*nutus*) and power of the deity (Festus). They say that the shrew-mouse received divine honors among the Egyptians because of its blindness, they holding darkness to be more ancient than light; and they think that it is born from mice during the new moon, and that its liver diminishes as the light of the moon wanes (Plutarch). The Esthonians called God Jummal or Jummalast, and Junmalick Ollemime meant "divine being."

[61] According to the Tschimsian, there escaped from the flood a few persons in canoes, besides those that ascended the mountains (Mayne).

[62] The Brahman who, after bathing, clad in a clean dress, prepares a meal of rice for himself in freshly washed vessels, or, if made of clay, vessels never before used, would shrink in disgust from bread made by unknown hands, perhaps infected with baker's itch. The Inca was served with bread made by the pure hands of the virgins of the Sun. Anaxarchos made the slave who prepared his bread cover his mouth and put on gloves, to avoid defilement from his breath or sweat.

[63] Four times in all a youth changes his name, among the Haidah, always taking one from his mother's family. When a tahi becomes a father, he shuts himself up for a while in his hut, not daring to look at the sun or the sea for fear of drawing upon himself the wrath of Kouautzl, who would kill him as well as the new-born child. The child receives a name at the feast, which he afterward changes. The Tschinkitans flatten their heads. On the Anchorite Islands, the attainment of a sufficient length of hair is the most important epoch in a man's life. The women wear their hair short, singeing it off from time to time with a burning cocoanut-shell (Kubary).

[64] The wives of the chiefs at Nootka wear ornaments in their noses. The Haidah bore their noses and insert a haliotis-shell. The Thlinkiths obtain their slaves, by means of barter with the intermediate tribes, from the Flatheads of the Oregon region, and also from California (Holmberg). Freedmen are reckoned to belong to the tribe of the mother. The Chinooks obtain slaves from the Umpqua, and do not practise flattening the head. The Umpqua, an isolated colony of the Tinneh, were extremely difficult of access before the opening of the military road. The Kadyaks, who were conquered by the Kenayans were called Ultschna, or slaves.

[65] After the flood, say the Haidah, Ne-kil-stlas wedded the Cardium Nuttalli, in the shell of which a female infant was heard to cry, whom he married when she was grown, and after that he brought water to men from the chief of the gods, Setlinkijast, and fire, having by his arts caused the sun and moon to take their places in heaven; and brought them also the fish Oolach.

[66] The Haidah say that Chimose floating in the ocean oversets the boats; and the Maboya (of the Caribees), in the Antilles, have a similar superstition. In Oregon, Cinmo Cimo is said to dwell in the earth.

[67] According to the Ahts, the nobles dwell in a long-house in Quawteaht's blessed land, and those who have fallen in battle, in another, while the rest go to Chay-her under the earth (Sproat). Sickness (my-yalhi) is sent by Tootooch, and is seen floating in the air, as it was by the seeress of Prevorst.

[68] Among the Thlinkiths the Jekh, or demons invoked by the Jeth (magicians) are divided into the "upper ones" or Khijekh, the souls of the brave in the northern light; into Takhijekh, or those that appear in the forms of land-animals; into Takahnku or deceased, who have to travel a road made marshy with tears; and into Tekijekh, sea-spirits, who assume forms of the marine animals. The guardian spirit (Jekh) of any one is summoned by a rattle, and if the invocator is impure, the spirit abandons or destroys him. In popular superstition, the soul of a child appeared to its mother, because her excessive weeping disturbed its rest.

[69] In Sitka the head of the deceased is kept in a box, and the rest of the body is burned, from the belief that a piece of the flesh gave to the person who possessed it the power of doing what mischief he pleased. The body of a shaman is interred only (Lisiansky).

[70] The body is put into the coffin-box (sa-tling-un), and stored away in a covered shed called the tomb-house (sa-tling-un-nai). Among both the Haidahs and the Tshimsians the dead were also formerly burned (Dawson).

[71] The Aleuts place their dead in brightly-painted boxes, and suspend them above the ground. At Mount St. Elias the head is severed from the body, and hung up in a box, over the coffin. In other places also headless trunks are found. According to Marchand, the tombs or mausoleums in Queen Charlotte Island have a great resemblance to the morais in the islands of the Pacific. With the Haidah, the posts called kekhs stand before every house; while the khat are erected in memory of the departed. In Aninulychtychpack the men, after taking a sweat-bath, with mournful chants in honor of the deceased, join in a funeral banquet (Glasunow).

[72] Among the Takuli, a widow must lie on the funeral pile of her dead husband until it has fully burst into flame, and must then bear his ashes about with her in a basket, and becomes the slave of his kindred for three years, at the end of which time a feast is held and the ashes buried under a post, after which she is free, and may marry again. Among the Quakeolh a widow carries the ashes of her dead husband for three years. On the Congo, the soul of the departed is supposed to cling to the back of the widow until washed off by the Ganga.

[73] With the Haidah, the Skaga at his death is not boxed up and deposited in little houses in the immediate vicinity of the village, but removed to some distance, in some instances to a place designated by himself before death. The bodies of medicine-men do not decay like those of others, leaving only the bones, but dry up without decomposition. In the search for relics, the bodies of martyrs were recognized by being found undecayed when disinterred.

[74] Among the Haidah, a medicine-man is entitled to take from the grave of his predecessor any of his peculiar properties.

[75] The Kenayans hold that a man, while still living in the world, may glide into the realms of the dead in the interior of the earth, and *vice versâ* (Wrangell). The Aleuts say that many dwell in the under world, or Sitchugikh Kjuudah, and in the upper world, or Akadan Kjuudah. In British Columbia, the kingdom of shades lies in the west, and is ruled by benevolent deities. The Tchiglit hold that Innulit, the land of souls, lies in the ocean. Tornrark dwells upon the earth, and Anerne-aluk in heaven.

[76] The Aleuts believe that the souls of the departed accompany their descendants. The Thlinkiths, that of the yek or spirits, the takeeyek (land spirits) and tekeeyek (sea spirits), are the souls of three who died a natural death, and dwell in Takanku; while the Keeyek, or "upper ones," who have fallen in battle, dwell in the north, and are connected with the northern light (Bancroft). According to the Eskimos, they play ball by the northern light. Even in Roman times this was thought to give light to the dead in the north.

[77] Beside Sun-i-a-tlai-dus, or Sha-nung-i-tlag-i-das, the deity of the Haidah, there is also a recognized principle of evil, called Hai-de-lan-a, or "chief of the lower regions," in the form of a certain inhabitant of the sea, believed to be the killer-whale (orca ater). Indians who lose their life by drowning are taken possession of by the power of evil, and are turned into beings like himself, under his chieftainship. Those killed in battle, or even non-combatants accidentally killed during a fight, go at once to the country of Sun-i-a-tlai-dus, which is supposed to be a happy region. The spirits of those who die from disease, or in the course of nature, become latent, or pass into an ill-defined Hades, but are from time to time recovered, returning to this world as the souls of new-born children in the tribe to which they formerly belonged. This new birth may occur in each case five successive times, but after this the soul is annihilated, "like the earth, knowing nothing." The Skaga, or medicine-men, profess to be able, by means of dreams or visions, to tell in the person of what child such a one formerly dead has returned (Dawson). The Kolosches hold that it is not lawful to hunt bears, because the souls of the departed mostly appear in that form. The number of successive new-births, according to the Pythagoreans, was the sacred seven. The Celts also held that they recurred in a closed cycle.

[78] In California, at the feast of the dead, in February, disguised men run about the woods with firebrands, while the mourners hold a fast (Kostromitonow). The Nicobar Islanders, when chasing from one to another the souls that are to be driven away, often get excited to the point of war, thus increasing the number of souls. When the inhabitants have left their village to dwell in huts and perform the sacrifice, Tumalinga siloko, the cry of the bird manguni gives the signal to maskers, who run around driving out the souls to be purified in the Minnahassa (Diederich). The feast of tabernacles (Chag-ha-szukkoth) of the Hebrews closed with "the day of joy in the law," in which the holy books were read to the people, and then, with meat-offerings and drink-offerings, the scapegoat was sent forth, followed by a torch-dance.

[79] Among the Konjags the house of a dead man is torn down. Among the Peruvians, formerly, it was walled up for his use.

[80] At Shoalwater Bay, by means of the marnoke, a charm of the medicine-men, the memmelose (dead men) are driven away from the sick, after communication with the tománawas, or familiar, who burn the Skokeen or evil spirit (Mayne and Swan).

[81] The Kenayans will not allow the name of the dead to be spoken in the presence of his near kindred. So in Siberia and Australia.

[82] What happens to fall under the table at a meal is nearly everywhere left for the spirits. A similar custom is known in the Baltic. The ghosts, or eyunne of the Dénés, whistle like the Innulit of the Eskimos (Petitot), or like the poor souls in Hades. At the "Universal Rescue," in China, the two apartments at the end of the house are devoted to the important use of bathing-rooms for male and for female spirits (Doolittle). So in Peru, at the feast of souls, the mummies were bathed before they were placed at the table. At Samos, at the lectisternium, Juno was placed on a couch, with a vessel of water in her hand.

[83] The people adored Tanausis, a dead king of the Getæ, among their gods (Jornandes). So everywhere the demigods were revered as men-gods or god-men. In the colonies the founders were revered as heroes. The "two splendors" which Gregory Nazianzen designates as "steadfast," on account of Heosphoros, preceded the material visible world, and then the combination followed. The *lemur*, which belongs to the *manes*, has authority in the house as a *lar*, and becomes a haunting apparition as a *larva* (Apuleius), like Sisa, Kla, etc. Aurelius says that *manues* signifies "the good;" whence the deities are called *manes*, that is, "good," by those who revere them, on account of the fear of death; just as *immanes* is used of those who are by no means good (Festus). Ælius Stilo says that *manui* signifies "the good." The *dii manes* are so called by the augurs, because they believed them to permeate (*manare*) all things; and they called them upper and lower gods (Festus). Among the Kurnai, the Biraark, after initiation by the Mrarts, hold converse with the spirits; as at Turra, the Garildis profess to learn corroboree songs and dances from departed spirits (Kühn). The mulla-mullung of the Kurnai heal diseases by means of incantations (Howitt).

[84] The Haidah erect the carved posts called Kech at the doors of their houses, and those called Chat in memory of the dead.

[85] Called upon by warriors the Fravashi would fight against the enemies (according to the Arasta), as also the ancestors of the Bantur (Ajax of the Locrians, and others.)

[86] According to Lobeck, the τριτοπάτορες were the ancestors before the great-grandfather; and only father, grandfather, and great-grandfather were included in the designation γονεῖς. "They say that the winds were the τριτοπάτορες of the people" (Suidas). After a marriage, an offering was made to the τριτοπάτορες to obtain children. According to Brazilian tradition, the child proceeds wholly from the father, receiving nutrition indeed and birth from the mother, but nothing more. Among them a father calls his son *taira* and a daughter *tagira*, while the mother calls her child of either sex *menbira*. The children of the prisoners of war who guard the women in Brazil are fattened and devoured at the cannibal feast called Cunhamenbira.

[87] The souls of the Tahis and their kinsmen go to join those of their ancestors near Kouautzl, and those of the Mistchimis pass into an inferior elysium called Pin-Pauloa, under the rule of the genius Ismitz, according to the tradition in Nootka. The souls of the chiefs, who are placed in boxes and hung from trees on the mountain, have control of the thunder and the rain, by means of which they display their anger or their good-will. If the chiefs observe the precept of abstemiousness, their souls in the other world share the fate of the Mistchimis. The slaves are buried (Roquefeuil).

[87a] To the sister who had partaken the grace of the revelations, the soul was exhibited in a vision in bodily form; and the spirit was visible, not a hollow and empty thing, but allowing itself to be held fast—delicate, like light, and of the color of air (Tertullian). The spirits of the spiritists are so materialized that they may be beaten, as has often been demonstrated at the exposures. According to the natural school of philosophy, a determining and psychical principle works in the organic process, but first in a latent manner—that is, in the vegetable stage this principle manifests its activity outwardly in exciting chemical action and in the evolution of complete products, while in the life of sensation of animals it allows its inward operation to pass out into the life of consciousness. With Aristotle, the soul, as *psyche* and *entelecheia* of the body, operates in the vegetative way, but from without the *nous* joins it, as an ideality from the other world, made subjectively objective.

[88] According to Peter Comestor, the magician Cyprian carried three demons in a little box of ivory, and sent them forth at pleasure.

[89] Sickness, among the Makah, is supposed to be the work of a shookoom or demon, who enters the mouth when drinking at a brook, or pierces the skin while bathing in salt water. It assumes the form of a little white worm, which the doctor extracts by means of manipulation. When the doctor, consecrated by the tamánawas, or formerly by the ceremony called Ka-haip, has worked enough, he will then try to catch the shookoom and squeeze it out. If he succeeds, he blows through his hand toward the roof of the lodge. The medicine-men of the Haidah sometimes profess to catch the soul of one about to die. Among the Tacullis, the priest-wizard looks through his fingers toward the breast of the dead man, and blows the soul toward heaven, or hammers it into the head of a kinsman.

[90] When, after an incantation at the proper time, the head is stricken off, the soul of a man changes into a Phi Kahang, and that of a woman into Phi Kasu, according to the Siamese; and these souls can be caught, like the souls fluttering about among the Chimsyas.

[91] Slaves (elaidi) among the Haidah are sometimes killed and buried under the corner post of a new house (Dawson). On Kadiak slaves are sacrificed. The Prussians buried with the Supan his horse and his hounds, that he might be provided for riding and hunting in the other world (Grunau). In the Suttee the widow is burned with her husband's body.

[92] The Haidah hold intercourse with the tribes akin to the Massett, by means of the language of the Quacotts. Words caught from European traders have been introduced into the Chinook jargon.

[93] The dentalium shells, used as money, came from the Kadjak and Aleuts on the Columbia River. The amber cast up on the island Ukamok was bartered at Bristol Bay and on the river Nuschagak. The dentalium shells are used in trade by the Kutchin or Loucheux; and the Haiqua shells, also so used, come from Nootka Sound. In Nootka the shells obtained from the Aitizzart, and called Ife-waw, pass as money (Jewitt).

[94] The Bellabella or Bellacoola on the Salmon River promised to construct a steamship on the model of ours, black, with painted ports, decked over, and paddles painted red, and had Indians under cover to turn them round, while the steersman was not seen. But the machinery baffled them; though this they thought they could imitate in time (Dunn). Among the Haidah, many of the figures employed by the priests are dolls with jointed limbs. Upon the table was placed a larva, or movable skeleton, which was jointed so as to take various postures (Petronius). The speaking doll at Skidegate was composed of two pieces of wood, the front one carved to represent a grotesque face, with a large open mouth with projecting lips. The two pieces had been neatly joined, a narrow slit only remaining within the neck, and serving for the passage of air, which thus impinging on a sharp edge at the back of the cavity representing the mouth, makes a hollow whistling sound. To the neck is tied the orifice of a bladder, which is filled with some loose elastic substance, such as coarse grass or bark. On squeezing the bladder sharply in the hand, a note is produced, and on relaxing the pressure the air runs back silently, enabling the sound to be made as frequently as desired (Dawson). Compare the Peruvian *sifladores*. "The bowl or trough is of different shapes (among the Clatsops): sometimes round, semicircular, in the form of a canoe, or cubic, and generally dug out of a single piece of wood; the larger vessels having holes in the sides by way of handle, and all executed with great neatness. These are used for boiling by putting hot stones into the water (Lewis and Clarke). The Cathlamah, opposite to the Seal Islands, seem more fond of carving on wood than their neighbors." In Oregon the pillars supporting the roofs are ornamented with curious figures. At each end of the boats used by the Clatsops, are pedestals formed of the same solid piece, on which are placed strange grotesque figures of men or animals, rising sometimes to the height of five feet, and composed of small pieces of wood, firmly united with great ingenuity by inlaying and mortising, without a spike of any kind. Besides rattles and clappers, they have flutes of various kinds.

[95] With respect to carving, and a faculty for imitation, the Queen Charlotte Islanders are equal to the most ingenious among the Polynesian tribes (Schouler). There is not an Indian of the Déné or Dindjie capable of executing such designs as those of the Tchiglit, on the Mackenzie (Petitot). Some stone saucers obtained by the expedition, although not free from the suspicion of borrowed ideas, serve to remind us that genius is not the exclusive offspring of civilization (Pickering). The Indians in Washington Territory were not wanting in skill, although they were far behind the northern races, whose ingenuity is, in fact, extraordinary among savages (Gibbs). What was most surprising (at Cox's Strait, Queen Charlotte Islands) was to see paintings and carvings everywhere among a people of hunters (Marchand).

[96] "The Hydahs excel all other tribes of the red men in artistic skill, especially in carving. Physically they are a finer race than is anywhere to be seen on the North-American continent" (Brown).

[97] Among the Tchimsian at Port Simpson most of the carved posts have been cut down as missionary influence spread among the people (Dawson.)

[98] Gold bracelets of elegant design, busts of slate and ivory, and designs for iron railings to public buildings in Vancouver's Island, have been executed by the Hydahs. Engravings of Assyrian sculptures in the *Illustrated London News* have served them for copies of these objects in slate (Brown). According to Marchand (17th century), the pictures called Caniak on the Queen Charlotte Islands, represented various parts of the body.

[99] According to Plutarch, figures hung up to avert witchcraft were efficacious, by drawing the hurtful magic glance upon themselves through the singularity and ludicrousness of their appearance. The *oscilla*, or suspended images, must have been masks with a prolongation representing the trunk, to which an ithyphallus was appended, either as the symbol of fruitfulness or as a potent counter-charm against magic of all kinds (Böttiger). The puppet of the Mania was hung to the doors to prevent defilement.

[100] In Heliodorus, the daughter of Kalasiris falls sick in consequence of an envious glance. Alcibiades avoided theatrical performances, lest his beauty should draw upon him the evil glance of envy. Plutarch says that envy envenoms the look.

[101] "Evil eyes" are envious or malevolent eyes (Grimm), and in Bavaria, "envy" (verneiden) is the evil eye.

[102] Witches bewitch cattle by casting an evil eye upon them while muttering a spell. According to Democritus, the evil eye does harm by the εἴδωλα or "images" that proceed from the eye of the envier.

[102a] Ethnological comparisons must take the widest scope for their basis, but must not be followed out too far, as the similarity resulting from a psycho-

logical law soon loses its general importance in variations of local origin. Formerly, in what was called world-history, one had, on the contrary, a very narrow basis, and a prolonged extension of the development; and this, handled too hastily in the comparative manner, without any measurement to interpose a check, led to the slight results of symbolism. Only after the primary points of view have been firmly established by ethnical psychology, after an elementary survey of the germs of thought, can the study of the processes of growth, as the creations of higher culture make their appearance, be carried on in a profitable manner.

[103] "Calliphanes reports that beyond the Nasamones and the Machlyæ their neighbors, there are the androgyni of double sex. Aristotle adds that their right breast is that of a man, and the left that of a woman; and Isigonus and Nymphodorus assert that in Africa there are also certain families of enchanters at whose praises the flocks perish, trees wither, and children die. Isigonus adds that there are men of the same sort among the Triballi and Illyrians, who bewitch by a look, and kill those whom they gaze at steadily, especially if with angry eyes; and that young persons suffer more readily than others from their looks. What is more remarkable is the fact that they have two pupils in each eye. Of the same kind, Apollonides says, are certain women in Scythia, called Bithiæ. Phylarchus asserts that in Pontus the race called Thibii, and many others, are of the same kind, and they have in one eye a double pupil, and in the other the figure of a horse. Moreover, he says, they cannot sink in water, even when weighed down with their garments. Damon mentions a race not unlike these in India, whose sweat causes all bodies that touch it to waste away. Among Roman writers, Cicero is an authority for the fact that all women everywhere, who have double pupils, can injure by a look. So it seems to have been the pleasure of nature, when she had given men the bestial habit of feeding on human flesh, also to cause poisons to be produced in their bodies, and in the eyes of some, that there might be no evil thing of which man had not a share. Not far from Rome, in the country of the Falisci, there are a few families called Hirpi; and these, at a yearly sacrifice to Apollo on Mount Soracte, walk upon a blazing pile of wood without being burned; on which account, by a perpetual decree of the Senate, they are exempted from military duty and all other public burdens. There are persons who have something wonderful about parts of their bodies, as in the case of King Pyrrhus, the great toe of whose right foot cured by a touch those affected with disease of the spleen; and when his body was burned, this toe remained unconsumed, and was placed in a shrine in the temple. But especially do India and the regions of Ethiopia abound in wonders" (Pliny). Among the Bechuans everything unusual and therefore remarkable is called "peku" or fetish; and they have a custom of casting lots (pekulian), made of the astragali of such animals as have been born in an unusual manner or are in some other way extraordinary (Merensky). In Siam, when unburned masses are found in the funeral pile, these are supposed to be the magic substance that produced death.

[104] In the Peloponnesus the face of a newly-born infant is veiled by the midwife to screen it from the evil eye. In Rome, besides the bulla, or heart-shaped ornament, worn until the assumption of the *toga virilis* as a protection against witchcraft, boys also wore an amulet of a crescent shape, called *lunula* (Macrobius and Plantus). When women, visiting a mother who has lately borne a child (in Prussia) on looking at the infant say nothing more than "It is a fine child," they believe that it has been overlooked and will pine away (Gunau).

[105] Bec, a monstrous idol, was figured on the head-rests of the Egyptians, to protect sleepers against the evil genii (Pierret). The evil eye produces disease in men and animals, especially headache, plica polonica, and lameness, and even death (Wuttke). According to German popular superstition, it works most energetically on sleepers.

[106] The evil-eyed can prevent the hurtful effect of his glance by directing it against some lifeless thing. Stigandi ruined a grassy plain by his look, and Svanhilde was protected from the horse by her "sharp eyes." According to Plutarch, Artemis at Pelline with her glance caused the fruits to fall off and the trees to wither. Malevolent beings poison with their look (Godelmann).

[107] "Some persons' eyes are very offensive: *non possum dicere quare.* There is *aliquid divinum* in it, more than every one understands" (Aubrey). Βασκαίνειν, "to fascinate," relates to evil eyes. The evil eye in Naples is called *jettatura.*

[108] When good men have the evil eye, they can heal the injury by a second look, according to a superstition in Oldenburg.

[109] In Bohemia it is believed that one can acquire the evil eye by finding in a churchyard an old coffin plank with a knot-hole, and using this to look through. See the explanation of "elf-bore" in Jamieson.

[110] In the Tyrol it is said that women whom the devil has branded with his seal (a goat's foot) receive the power of the evil eye.

[111] According to Boguet, witches, who usually have red and bleared eyes, show two pupils in each eye. The Illyrian witches bewitched those at whom they looked, and killed them if the gaze was prolonged. There were witches in Pontus who had two pupils in one eye and the figure of a horse in the other. In Italy there were witches who with a single look could eat the heart out of a man or the inside out of a cucumber (Migne). A Spaniard had an eye so malignant that if he looked steadily at the windows of a house, every frame in them cracked. The Scotch also fear what they call the evil eye.

[112] Among the Aleuts, girls at their menstrual periods must wear a broad-rimmed hat, in order not to pollute the sky with their look. In Lauenburg, if any one while going round the altar looks around, whatever he looks upon will splinter (Wuttke).

[113] "I know not what eye bewitches my tender lambs" (Vergil). When cattle are sick, they say "an evil eye has done it" (Grimm). The evil eye of old women, Jews, etc., causes men and cattle to pine away or die, and sometimes affects fruit trees and crops in a similar manner (Wuttke). In Guiana, before attempting to shoot a cataract for the first time, or on the first sight of any new place; every time a sculptured rock or striking stone or mountain is seen, the Indians avert the ill-will of the spirits of such places by rubbing red pepper (capsicums) into their eyes, to avoid attracting the attention of the malignant powers. The Tiharangi ("those who have clear eyes") fast with such rigor for a year that their faces become emaciated and haggard. Then a juice is expressed from certain acrid herbs and dropped into their eyes. They imagine that in everything there is a spirit which sometimes becomes offended with them, and afflicts them with various evils (De Matha).

[114] A death by small-pox in Scotland was attributed to the evil eye in Dalyell's time, who adds, "There is now a woman in the lowlands whose look, according to her neighbors, curdles milk, makes the goats barren, and sometimes even kills cattle" (v. Migne).

[115] "Burning eyes" (urentes ocluos), Persius calls them. They "overlook" by witchcraft. So the jettatura, or sionhverfing. They may be averted by exhibition of the *fascinum.* In Japan the xe-mi, or evil look, is a squinting glance.

[116] The evil eye is often congenital, but may be obtained by special magic formulas (Wuttke). In Bohemia it is often said that one has an evil look when he gives another a dark sidelong glance, or looks at him with unwashed face, or (in Carinthia) fixes a staring, envious look upon him. The eyebrows are consecrated to Juno as Lucina, because it is through the eye that we enjoy light (*luce fruimur*, Festus).

[117] The sacred eye, or eye of Horus, was expressed in hieroglyphics by the word *oudja*, signifying "safety." It plays a great part among Egyptian talismans; and the amulets in the form of the oudja are innumerable (Pierrot). The eye of Osiris or symbolic eye (uta) was generally given to that deity and to Ptah, when under the emblem of stability (Wilkinson).

[118] Just as the words which signify magic: βασκάνιον (προβασκάνιον), *fascinum* (*præfiscini*) also designate the remedy and counter-charm, so the evil eye, whose influence is feared, is itself employed as an amulet. "Those who are said to fascinate, and to have a fascinating (βάσκανον) eye" (Plutarch). "When he flies from the dog-eyed gods of the avenging fates to the image of Pallas, she scares away the hideous dragons, spreading her shield over his head" (Euripides).

[119] In the Vedic marriage-ritual, one must look upon the bride with friendly and favoring eye, as she is led around veiled to avoid the evil look. In Oldenburg he will win at play who lets some one who has a "good look" see his cards.

[120] In Leipzig by "looking at" children, they were protected from a monster who drags them about in bed (Prætorius).

[121] Mayuhn was smitten by El Ain ("eye") with an evil look; wherefore children wear ornaments of gold in their foreheads to avert the glance.

[122] It was believed that Pope Pius IX. had an evil eye, and women who knelt as he passed, made under their cloaks a counter-charm by extending the fore and little finger and closing the rest. Wherever the Rabbis turn their eye to punish, follow poverty and death, according to Chagiga; and in this way many have died by the look of holy Rabbis. The Tasmanians believe in the power of their wise men to destroy numbers by a judicious employment of the evil eye (Bonwick). There is a certain something which, even according to the views of the heathen, is to be feared, and it is called the evil look, the unlucky issue of too great praise and fame. We often blame that in the devil, because he hates all that is good; but sometimes we ascribe it to God, because he judges pride, exalts the humble, and casts down the high (Tertullian on veiling virgins). Thot brings back the holy eye of Horus, taken away from the enemy. Bog, of the Servians, is called Stari kronick, the old blood-shedder. Frauenlob calls him "the old Friedel." Dressing in skin (νεβρίζειν) was associated with eating raw flesh in the Dionysian cultus. The Hametze, among the Quakuills in Vancouver's Island, on whose masks a skull is fastened whenever they feast in human flesh, fasten rings to those of the Nutlomatla. The Brazilians gave their prisoners women, whom they fattened for the cannibal feast (Coreal).

[123] In East Prussia it is believed that the evil eye may be averted if one steps behind the dangerous person, and beckons thrice behind his back with the left hand, or (in Bohemia) if one rubs his temples thrice, or tells him to his face that he is harming us. One may protect himself or others by concealing bread and salt in the clothes. Children and cattle are protected by a red ribbon around their necks (Wuttke). In China children put on hideous masks on the last day of the year, to secure them from the dangerous glance of the small-pox deity.

[124] In Bavaria women made a gesture with their hands to avert the evil eye, and wear a coral fig or a rosary attached to the bodice. The *fascinum* was kept by the Vestals, and when it was borne in procession crowns were worn. The linga-dharin carry the linga in a box called koshtha, hung from the neck. The *deus fascinus* not only protected young children from witchcraft, but the conqueror in his triumph, against "Fortune the butcher of glory." In Berachoth it recommended, as a protection from the evil eye, to thrust each thumb into the opposite hand, like the *higa* of the Spaniards, "The look being drawn aside by a diversion, so as to injure less those who may suffer from it" (Plutarch). The mere look of the Elbe has magic power like a blight; and this in the old tongue was called "intoehan," "to look grimly," in middle high German "entsehen," and to follow it out leads into the region of morals.

PLATE 1.

Fig. 1. Mask called "Hamschuin," used by the "Hametze" of the Fort Rupert Indians at their dances, etc. The face is carved from wood, painted black, red, and white, and inlaid with thin plates of copper and flakes of mica. The bristling crown is made of splints of whalebone. The three perforated and one solid appendage on either side are cut from leather. The lower jaw is movable, and provided with a beard made of tufts of human hair.

On the nose of the mask sits a kind of horse-fly, with a large head, the wings of which can be made to flap by threads passing into the interior of the mask. The fly may be turned around a perpendicular peg, and is made of wood, wings and all.

A sort of basket-work of bent slips of wood, on which rows of short splinters of whalebone represent hair, serves to fix the hollow mask upon the head of the wearer. The eyes are inserted in a peculiar manner, and fastened with a thong of leather, and beside each is an opening for the wearer to look through.

Fig. 2. [2*a* shows the whole complete.] Dance-dress of a chief, consisting of a cap plaited of rushes and covered with red flannel, and surmounted by a coronet of rays made of the mustaches of the sea-lion. A broad strip of cotton stuff hangs from the hinder upper border of the cap, reaching nearly to the earth, and on this are fastened rows of ermine-skins on little rods of whalebone (40 skins in 5 rows) which cover the back of the wearer.

To the front of the cap is attached a mask carved of wood, on which a human face is represented with a nose hooked like a bird's beak, and bent into the mouth. The eyes and mouth are inlaid with iris-shells. Below the face is a small human figure, holding a wolf's head by the hair, and on each side two squatting figures, one before the other. Around the whole goes a border of iris-shells, and around this one of seventeen squatting figures. The painting is in blue, red, and black.

This costume is worn by the chiefs among all the northern Indians, with the exception of the Flat-heads, at all their festivities, especially when one plants a new post, or when his daughter assumes a new lip-stud, or attains marriageable age. The costume is valued at forty blankets; the one here represented comes from the Chimsians, who live about Chatham Sound and on the islands, and is called "Amalaid."

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G. Mützel fec.

PLATE 2.

Fig. 1. Hollow carved mask of wood, painted with black and red stripes, and inlaid with plates of mica. The eyes and teeth are painted white, and the eyebrows and mustache made of hare-skin. By means of a string passing down through the chin, the eyes can be made to open and shut. This mask came from the Haidat Indians, who call it "Ned-sango."

Fig. 2. Wooden mask, hollow behind; painted black, red, and white, and adorned with goose feathers. The nose and eyes are of peculiar shape. The eyes have holes for looking through.

This mask is worn at the mystery dances of the so-called "madmen," whose approach is avoided on account of their proclivity to throw stones and batter around promiscuously. The mask is called "Nutlematlekull," and comes from Nouette, at the northern extremity of Vancouver's Island.

Fig. 3. Carved wooden mask, with a bird's beak and four small human heads. It is painted green, red, and black, and richly ornamented with iris shells. The two lower heads, to the right and left, are placed against a kind of screen, somewhat resembling in shape the foot of a goose; and the projecting wings on each side are held from behind by two small hands painted red. This mask is worn at the dances of the Bellabella Indians, at Banks' Sound, and is called "Jecoms."

Fig. 4. Whale mask, or rather head-dress, as it is borne upon the head. It is hollow. Fig. 4 shows the arrangement when closed, and 4*a* when open. The outside of the head is painted black and red, and the inside green, red, black, and white. Two strings, fastened to the ends of a stick about half a metre in length, open the two flaps, and two others, passing in through a hole in the nose, close them. The lower jaw is movable, and so are the four long rays of the dorsal fin, and the tail, by means of two strings.

The name of this mask is "Negetze."

1.

2. (1/8)

3

4.

4.a

(fig. 1. 3 u. 4 = 1/8)

G. Mützel fec.

Lith. Institut v. W. Greve, Kgl. Hoflith. Berlin.

PLATE 3.

Fig. 1. Convex mask of carved wood, painted green, red, and black. On the forehead, just above the nose, is a horn bending upward. The profile resembles the crescent moon. The lower jaw moves on a brass hinge, and the mouth is lined within with sheet copper. The iris of the eyes is represented by rings of thin copper, and the pupil by a piece of glass set on a dark ground. The mask is held by two pegs on the inside, which are seized by the teeth of the wearer, who sees out of two round holes under the eyes. This mask is from the Koskimo Indians on Vancouver's Island, and is called "Heilicumle."

Fig. 2. Double mask of nearly spherical form, with a cover fitting it like a shell. It is carved of wood and painted red, green, and black. Fig. 2*a* shows the entire hollow upper mask, or cover, representing a human face with closed eyes, which by means of two strings can be so closed over Fig. 2 that the bird's face now exposed is quite covered over. The mask is worn thus closed, while the wearer advances with slow strides —partly because it has no openings allowing him to see— until he stands before the principal chief, when he lets the outer face fall, and keeps on only Fig. 2. Strings of bast fasten the mask to the wearer's head. The lower jaw of the bird-mask is movable by means of a string fastened to a wooden spring on the inside, by plucking which the jaw is made to open and snap. On the lower jaw is a human face looking downward. This double mask is used by the Nouette Indians, and called "Kles-lukkom."

Fig. 3. Head-dress for festivities, or chief's crown, consisting of a strip of beaver-skin, having a rayed coronet of upright bits of wood and carved ornaments, painted red. A wooden projection stands in front, with a carved face, painted black and red, and inlaid with iris-shells. On the side of this are two small faces in profile, carved of wood, painted black and red and inlaid with iris-shells, which are sewed on beaver-skin. A band of whalebone extending to the crown of the head serves to support it on the head of the wearer, while two flaps of cotton stuff fasten the cap to the ears.

Fig. 4. A head carved of wood, painted white, red, and black, and furnished with human hair. The black streaks under the eyes, representing tears, are inlaid with mica. The head belongs to a wooden figure about eighty-five centimetres in height altogether, with movable fore-arms, which serves as the symbol of conquered enemies, and is carried around and mocked on festive occasions. Wooden dolls of this sort are found among all the Fort Rupert Indians. That of which the head is here represented is from Nouette, where it is known under the name "Nietlumkeles."

Fig. 5. Wooden mask in the form of an owl's head, painted brown, red, and black. The lower jaw is movable, and so are the eyes, which are attached by means of small rods of whalebone.

This mask comes from the Quatsino Indians, on Queen Charlotte Sound, south of Cape Scott; it is called "Nakhakjok."

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(Figg. 1 - 3 = 1/6, Figg. 4 u. 5 = 1/8)

G. Mützel u. Schmidt fec.

PLATE 4.

Fig. 1. Mask of a cannibal Indian, in the form of a heron's or crane's head. It is carved of wood, and painted black, red, green, and white. The brown tuft and ruff are of cedar bast, and on it is a crest of black feathers fastened to small rods of whalebone. The lower jaw is movable, and can be drawn up against the upper with a string. Four small skulls hanging from the mask are said to signify that the wearer has already devoured four men. A bent slip of wood and a cord serve to support the mask in place.

Fig. 2. Wooden mask with human hair, painted red, green, and gray. The mask is hollow, and two holes beside the eyes allow the wearer to see. The nostrils are perforated. This mask comes from Nouette, and is called Jhiomt, "strange face."

Fig. 3. Bird of wood, painted brown, red, and white, and partly covered with flakes of mica.

This bird is carried by the chiefs in their dances, fastened to the hand by a double elastic cord. The head and wings are movable, and by pressing down the tail the head is raised, and the wings bent down by means of cords.

Among the Chimsian Indians this bird is called "Laa."

Fig. 4. Rattle of the Hametze, painted red, black, and brown. Small stones (sometimes snail-shells) in the hollow body of the bird, which is made of two pieces, make a rattling noise against the sides when it is shaken. Beside the bird's head at the end, there is represented on the belly of it a fanciful human head, with a bird's beak, and on the back a human body with a wolf's head, holding in its mouth a frog, which is biting the tongue of a bird's head. The native name of this instrument is "Sesää."

Fig. 5. Carved wooden staff, in the centre a human face, apparently of a corpse, with human hair, and attached to the centre-piece two jointed arms, fashioned into snake figures, with protruded tongues and crests of human hair. This instrument is held by the self-torturers (Hametze) in their hands, when they are hung from a tree by strips of bast put through the flesh of their shoulders and loins. It is called "Käntlän," and is used by the Fort Rupert Indians, sometimes without the hinged appendages.

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C. Mützel u. Schmidt Fec.

PLATE 5.

Fig. 1. Fetish of a medicine-man, carved out of bone, and inlaid with iris-shells. In the middle is represented a human figure much fore-shortened. The name given it by the Chimsians, whose medicine-men use it, is "Habmaäck."

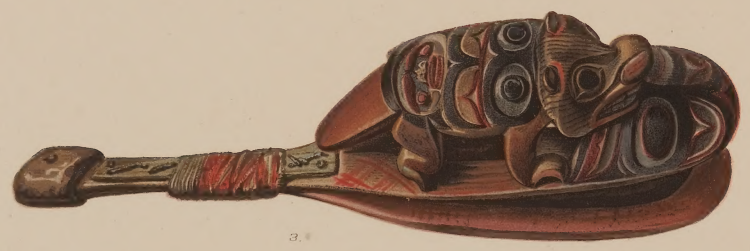
Fig. 2. A medicine-man's rattle, carved in wood, and painted blue, red, black, white, and green. It is made of two pieces, fastened together with cords, and has pebbles inside. On each side a face is represented; one with a hooked beak bending into the mouth, while the other holds a frog in its mouth. The head has a kind of coronet of horns.

Fig. 3. Carved wooden clapper, painted black and red, and consisting of two pieces, both furnished with springs of whalebone at the handle. The sound is produced by the two pieces clapping together. On the lower piece is a face, and under this are two eyes and the tail of an animal. On the upper piece is a fantastic carved figure of some animal, with the lower jaw resting upon a face.

Fig. 4. Rattle or hand-drum of wood, in the form of an owl, painted blue, red, and black. Composed of two pieces, with pebbles inside. Upon the belly a face is painted, and on the back a double eagle, one half of which is shown in the plate. The Chimsians call this rattle "Sesää."

Fig. 5. Woman's hat of plaited roots, painted in blue, red, and black, with the figure of a fantastic animal. In the inside a coronet is woven in, which surrounds the head. Called "Keit" by the Koskimo Indians of Vancouver's Island.

Fig. 6. Medicine-man's fetish made of bone. A human figure with large head hanging down, and legs stretched downward, lies above the head of an animal with open jaws. Origin the same as Fig. 1.



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(Fig. 1 - 6 = 1/3)

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PLATE 6.

Fig. 1. Large wooden figure, or "house idol," representing a naked man, his head covered with a cap, who, half-kneeling and half-squatting, draws in his arm to his breast, as if about to give a thrust or blow with a dagger-shaped club, of a kind of which the originals, made of stone, are in the collection.

Fig. 2. Large wooden figure of a naked squatting man. The right arm is held upright from the elbow, and the hand is opened with the palm outward. This arm can be removed, and replaced by one extended forward, with closed hand. The mouth is opened as if shouting, while the face is painted to imitate tattooing. The anatomy of the thorax, and in particular the indication of the ensiform cartilage, are worthy of notice, as also the not unskilful treatment of the wrist, though these are not so clearly seen in the photograph.

Fig. 3. Large wooden figure of a man, entirely naked, except that a painted fillet goes round the head. The figure holds in both arms a shield-shaped plate with emblems, such as we have in the originals, made from copper. This plate is painted with blue stars. The head, which is painted to imitate tattooing, has eyes inlaid. The head is made from a separate piece, and can be taken off.

2.

1.

3.

(Fig. 1-3 = 1/6.)

PLATE 7.

Fig. 1. Model of a wooden house-post. A wolf-headed figure, with claws for hands, sits upon a broad grinning human face. Upon this a human figure, with the head downward, forms the support for the next principal figure, which has a face part human and part animal, with broad dog's nose, and a formidable display of teeth. This figure has the arms upon the breast, and extends the open palms. It has small animal ears, between which sits an eagle with similar ears, and a red breast, over which sits a man with a red ball upon his head, holding the eagle's head between his legs. The bodies of all are reddish brown, mouth and nostrils red, eyebrows, iris, and the eagle's plumage black; eyes and teeth in the lower head and the second principal figure are painted white.

Fig. 2. Wooden model of a house-post, of singular and complex design. In all there are three principal figures crouching above each other, but of the middle figure only the legs are visible. The lowermost principal figure is a sitting eagle, before whose breast are a duck and a fish. Above is a singular figure with human face, to whose chin is attached a long protruding beak, on which the creature holds its hands. In its arms appear human heads with something like hats, and two frogs crawling downward. The third figure has a bird's body and a beak-like nose, and holds between its feet a small grinning creature, which is lifting its arms. Upon the head is a kind of hat, and on it two frogs back to back (not shown in the plate); and hatted heads are on the sides. The eyebrows of the middle figure are painted black.

Fig. 3. Painted wooden model of a house-post. Three crouching human figures, with heads part human and part animal, form the principal design. The lower one has a broad nose, projecting front teeth, and animal ears, and between its legs is a human face bordered with blue. A blue toad crawls up the figure. The principal figure has upon its head one of those cylindrical objects of a blue color which are placed on the dance-huts, and against this the next figure, whose feet cannot be seen, leans. It has a hooked nose turning into the mouth, and the ears of an animal. The third principal figure is squatting, with its hands on its knees, and has a wolf's head. Arms, legs, mouth, jaws, nostrils, and ear-holes of all are scarlet; eyebrows, irises, and edges of the ears black.

Fig. 4. Large wooden eagle, sitting. (This belongs to the human figure, Plate 6, Fig. 1.) The head is painted white, the beak red, the feathers black. The mode of treatment reminds one of mediæval designs.

Fig. 5. Wooden club, the long shaft of which is entirely covered with fantastic reliefs. The whole has the form of a large crocodile-like reptile with three-toed feet; the head, which has long beak-like jaws, forms the outer extremity of the club. The eyes of the animal are protruding, and from the jaws a wavy stripe runs along the back of the club. On the back of the creature lies a man with a grotesque face and great hooked nose, his hands lying upon his breast.

1.

2.

3.

4.

5.

(Fig. 1–3 = 1/5, Fig. 4 = 1/4, Fig. 5 = 1/2.)

PLATE 8.

Fig. 1. Large spoon or drinking-ladle. The handle is formed of an animal head with a beak and conventional wolf's ears, upon which is a cylindrical projection, like those of straw which are placed on the dance-huts. The inside of the beak, the brow, and nostrils are painted red.

Fig. 2. Large water-dipper of wood, in form of a ladle, the handle carved with a fantastic figure. A grinning face, part human and part animal, sits upon a neck, from beneath the chin of which grows a long beak, which the figure clutches in its hands. On the back is a design in low relief, showing two conventional hands and eyes, and a sort of crown above. This implement is called "Lâson."

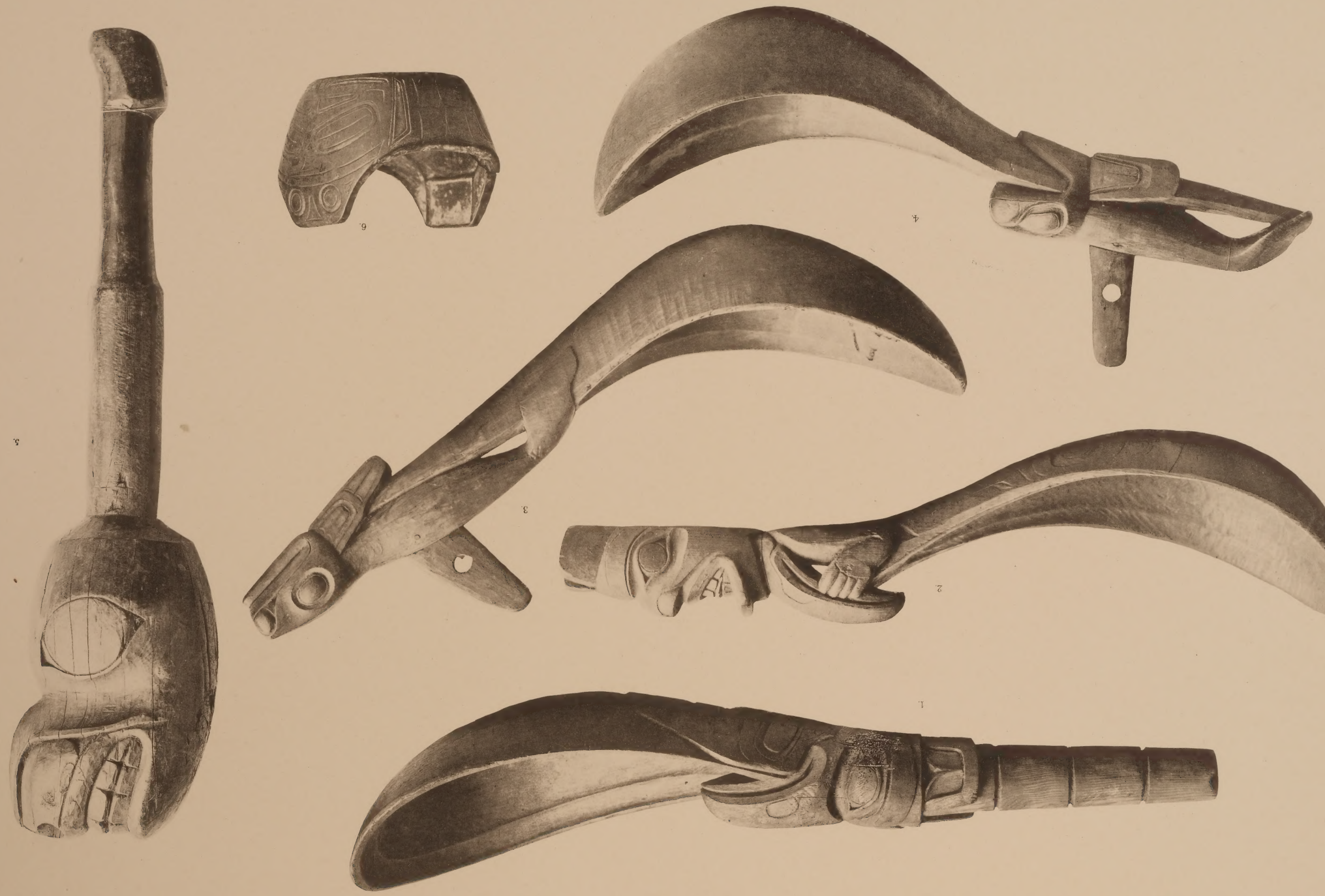
Fig. 3. Large drinking-ladle. The handle is a whale, with its tail-fin continued into the bowl, and upright dorsal fin.

Fig. 4. Large drinking-ladle. The handle is a whale, which holds the bowl in its jaws, and has a high dorsal fin.

Fig. 5. Wooden club; the body of the club carved to a grotesque animal head, which grins and shows its teeth.

Fig. 6. Small wooden bowl, with simple ornamentation. Front and back are alike, and show the well-known eye pattern.

(Fig 1-4-¼ Fig 5,6-½)

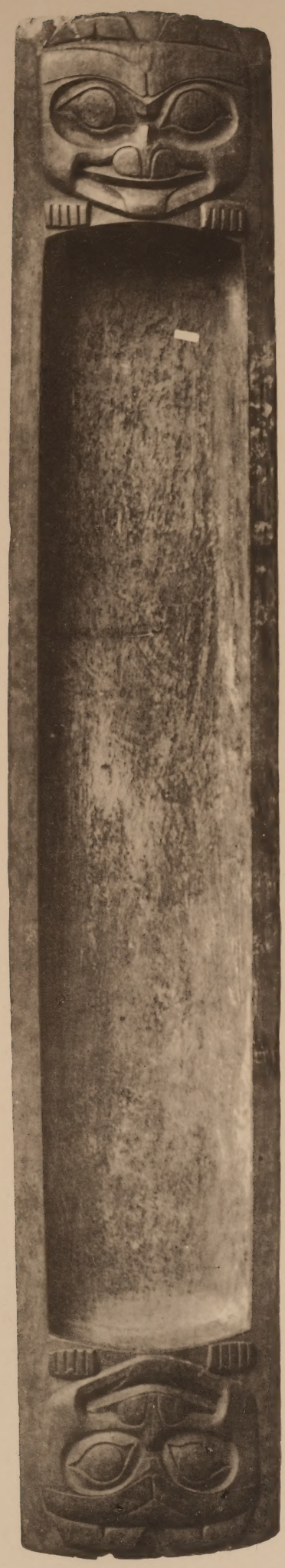


8.

PLATE 9.

Fig. 1. Large wooden trough. The ends are ornamented in relief, with faces part human and part animal, grinning, with protruded tongues, resting upon the hands.

Fig. 2. Large wooden vessel or grease-pot in the form of an animal. The body of the creature is rounded, and hollowed out with an opening on the back; while the feet and tail, rudely fashioned, serve for the supports. The outstretched head holds in its jaws an Indian, with his hand thrust into his mouth and his feet drawn up; on the rim of the vessel is a painted pattern.



1.

2.

(1/5.)

PLATE 10.

Fig. 1. Quadrangular vessel for eating from, or for holding fat. It is of wood; the bulging sides show carving in relief, with a design of eyes, etc., on front and back. Under this is a grinning human face. Both sides are ornamented alike; and the middle of the ornament is an eagle's head.

Fig. 2. Boat-shaped vessel of wood. The margin is ornamented with inlaid teeth, and the front and back with the pattern so frequently met, of grinning heads of men and animals. The sides are ornamented with simple stripes.

Fig. 3. Quadrangular bowl of wood. Front, back, and flanks decorated with a pattern of eyes, etc., but on the front and back two human faces are added; while on the sides are two faces, apparently of animals, in profile.

Fig. 4. Large quadrangular bowl of wood. The margin is decorated with teeth, and in front and back is the usual ornament, with a grinning human face. The sides have a feather of stripes at the ends.

Fig. 5. Boat-shaped bowl of wood. The front protrudes and shows an animal's head; the back, the claws of some animal. The whole vessel is richly decorated, and has a design of wings at the flanks.

Fig. 6. Small boat-shaped bowl of wood. Rather coarse workmanship. The front shows an animal's head, and the back the legs with projecting claws.

Figs. 7, 8. Boat-shaped bowl of animal design, richly carved of wood. The front is an animal's head, the back shows two feet with claws, and the fore-feet are carved on the sides of the bowl.

Fig. 9. Wooden drinking-bowl of grotesque form. This vessel is designed to represent a man lying on his back, whose open abdomen forms the hollow of the vessel, while the gaping mouth, and the hands holding cups, show plainly the use of the bowl. The deeply sunken eyes accord well with the design. The vessel is called "Skololech," and serves at great feasts, when bowls of this kind are used for drinking melted fat. It comes from Fort Rupert.

10.

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3.

5.

7.

8.

1.

4.

6.

(Fig. 1-9 = 1/4.)

PLATE 11.

Figs. 1, 2. Boat-shaped eating-bowl of wood. The sides of the bowl show a design in relief. In front and rear, under the projecting ends of the bowl, which are adorned with conventional faces, of which two long eyes and a wide mouth are tolerably distinguishable, are broad human faces with beak-like noses, curving into the mouth, while at the sides they pass into round ornaments representing the ears.

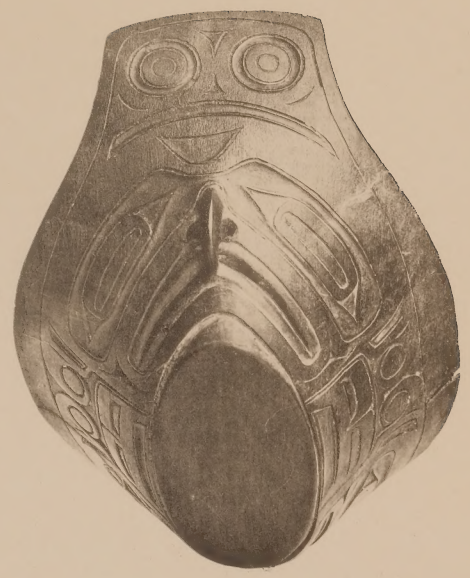
Figs. 3, 4. Eating-bowl of horn, the bulging sides adorned with figures in relief. In front is a round human face, with a singular coronet, upon a body which forms the bottom of the vessel. The two arms, with three-fingered hands, stretch upward and forward on each side of the head. On the back is a small grinning animal head, showing the tongue, and with arms stretching backward.

Fig. 5. Eating-bowl of horn, with a rich ornament in relief, representing a swimming water-fowl. The head forms the handle; the body, in front, displays a figure with hooked nose bent into the mouth, and a broad face resting in clawed hands. Above is a human head with an animal's ears, bent backward, and a broad, flat-nosed face, under which are webbed and three-toed feet. On the side there seem to be wings.

Fig. 6. Wooden eating-bowl, composed of two animal heads. The front is the head of a sea-lion, the back a hawk, out of whose beak comes the tail fin of the sea-lion.

Figs. 7, 8. Wooden eating-bowl, ornamented on the sides. On front and back are human figures in low relief, whose heads, in full relief, partly animal, part human, reach over the margin of the vessel, and grin and show their teeth at each other.

Figs. 9, 10. Wooden drinking-bowl, used at great feasts. The body of the bowl is the figure of an animal, whose open back is the mouth. The eyes are formed of inlaid white and red pearls; and the sides and tail of the animal, which seems to be a whale, are ornamented with large glass beads. The tail-fin has a grotesque face in relief, with a pearl for the nose. Under the fish are two men, which serve as feet to the bowl. In this design, the whale represents the chief, and the men that support him are his tribe. It is called "Slokolech," and comes from Fort Rupert.



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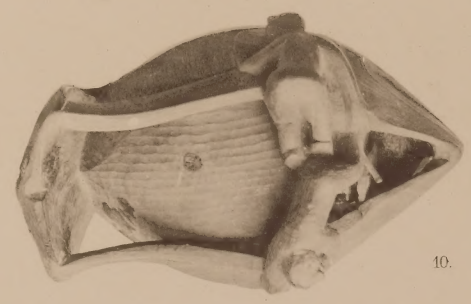

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(Fig. 1–8=1/2, Fig. 9, 10=1/4.)

PLATE 12.

Bear-skin, worn at festive dances; the head fashioned into a mask.

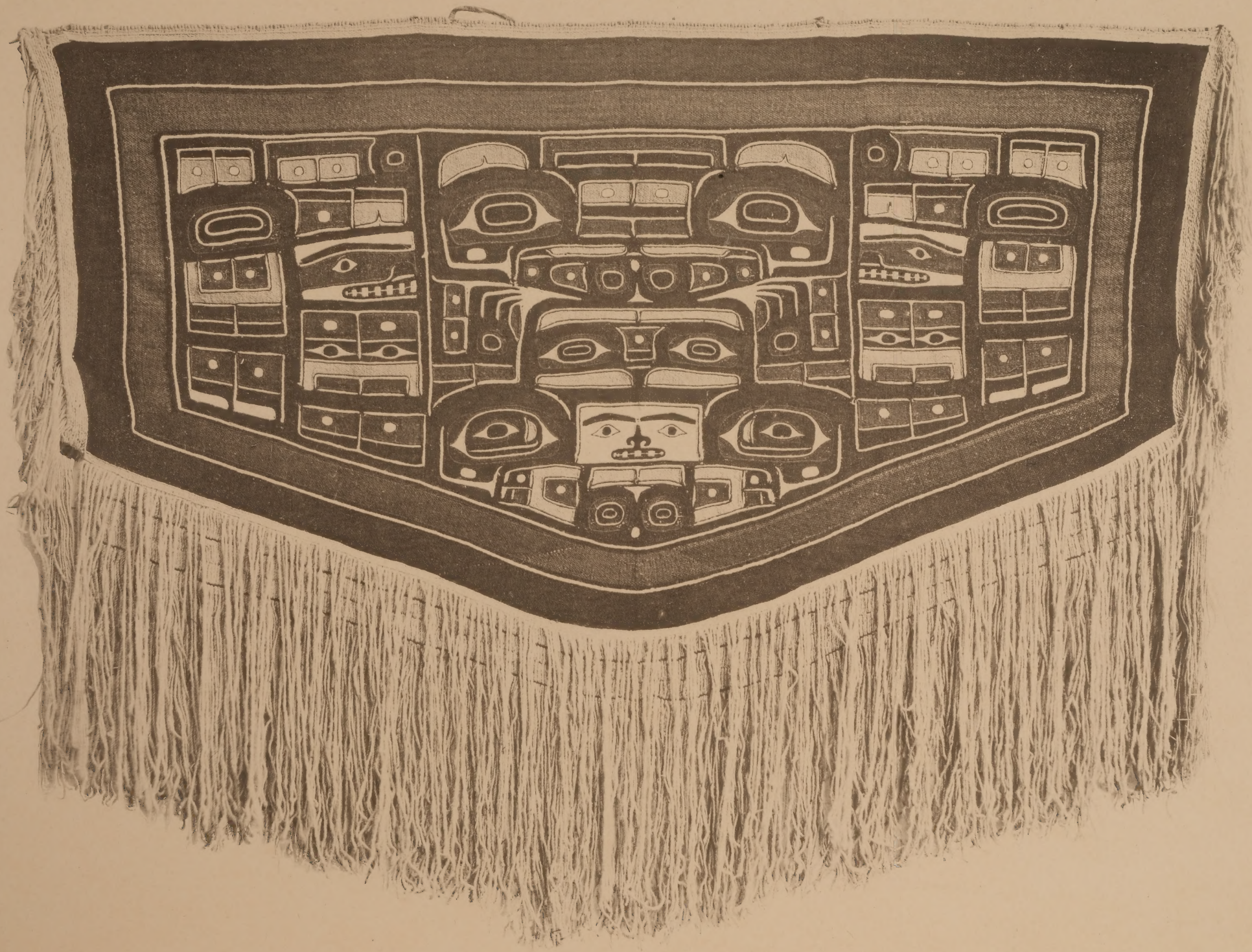
(1/5.)

PLATE 13.

Handsome blanket, from the hair of the mountain goat, with long fringes. The Chileat Indians are celebrated for this manufacture. The centre of the blanket shows a rich pattern of various colors, surrounded with a stripe of lemon yellow, and one of black. The side designs correspond well with the centre. The centre has broad, grinning, conventional human faces, and above is a large animal face over white claws. The centre of all is a white human face, with a dark one over it; and to the right and left of the white face are heads in profile, with owls' heads in their jaws. Black, lemon yellow, and light blue are pleasingly combined in the whole. The sides show ornaments of similar character in the same colors, and on each an animal's head in profile looking toward the centre is very conspicuous.

The local notices and statements in these descriptions of the plates have been taken as they occurred in the letters of the travellers. It is possible that, on more complete investigation, some of these may need to be rectified.

B.



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